

THE HERALD OF THE GOLDEN AGE

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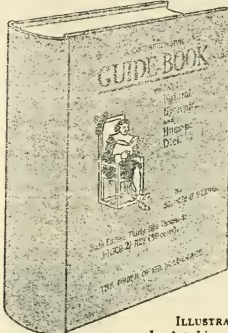
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Dr. Oldfield has for the past 30 years been a total abstainer from flesh-food and one of the most devoted and prominent workers for the furtherance of the Food-Reformation. His literary contributions to the principal magazines and newspapers, advocating Fruitarianism and the Humane Life, have been very numerous and he is well known as a lecturer throughout Great Britain.

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THREEPENCE.

Our Daily Bread.

The Food Problem has to be faced by every one of us. Early or late in life we are obliged, even though disinclined, to consider it, and to deal with some of its difficulties either for economic, personal, parental, or ethical reasons.



Thoughtless people may unwisely ignore the subject and refuse to be bothered about what they eat, and carelessly consume anything put before them, regardless of its composition or quality, but in such cases Nature usually intervenes to protest against the wrongs inflicted upon her human instrument; and often her correction is presented in such painful form as to compel the most serious reflection. Therefore the earlier we give it our attention the more likely are we to enjoy health and happiness and to escape suffering.

Of all the physical transgressions committed by mankind, those concerning diet are the most common and incessant, for there is scarcely any subject of vital importance about which the average person knows so little as this subject of our daily bread. Many physicians who have devoted years of study almost exclusively to this matter, have affirmed that more than three-fourths of the pain and disease that afflict our Race are caused by unnatural or injurious food, and their estimate is apparently well within the truth.

To all the preventable bodily affliction thus suggested must be added the loss, poverty, bereavement and demoralisation arising indirectly from the same source; and the aggregate becomes conceivable if a rough calculation, based upon the following figures, is made. It is officially stated that during

the year 1911 no less than 13,500,000 cases of sickness occurred among the wage-earners of the United States—the total loss of wages thus brought about being £73,200,000. These figures are exclusive of the other classes of the community. The number of lives needlessly sacrificed every year through preventable maladies is proportionately large; and in Great Britain the statistics would probably correspond approximately if they were available.

Here, then, philanthropists may find a most profitable field of beneficent labour, and many such who have discerned this fact are now striving to lessen the sum of human suffering by combating popular dietetic ignorance as a prolific root-cause of misery—thus rendering social service of a very practical sort because prevention is much better than cure.

That the Food-Problem presents many difficulties no one will deny; every dietetic reformer has to grapple with them, and some find it hard at first to achieve complete success. Insufficient knowledge, defective sources of provision, digestive troubles, inherited organic weakness, and unfavourable environment are only a few of these. I want, therefore, to emphasize the importance of one particular factor in this matter—that of a perfect bread supply, which I am convinced is the key to the problem so far as many of us are concerned.

It is not sufficient merely to pray for our daily bread, and then to leave its provision entirely to Providence. We need also to *think* and to take some personal trouble about it—remembering that Heaven helps those who help themselves. Yet this is what very few people do.

One may safely affirm that four persons out of every five—including many vegetarians of long experience—are content to use defective and innutritious bread every day of their lives. Yet this should and can be made a real and almost all-sufficient staff of life.

The whole grain of wheat, if of good quality, contains nearly all that is needful for the perfect nutrition of the body. With the addition of a small amount of fat (easily found in nut or dairy

butter, cheese or oil), and of grape sugar and purifying acids (obtainable in fruits), pure wheat-meal, if properly ground in stone mills, and well made into delicious home-baked bread, enables one to be almost independent of other foods, and therefore ensures one against any breakdown in health if there is difficulty in obtaining a varied and well proportioned dietary from other sources.

Instead of securing and using bread such as this the majority of the community complacently eat white bread—emasculated, robbed of its gluten (which is equivalent to albumen) and of the phosphates and mineral salts that are stored in the inner part of the husk of the grain. It is composed almost entirely of starch, with the addition of such adulterants as the baker or miller feels inclined to introduce for commercial reasons, and is not only innutritious but detrimental to the proper operation of the digestive and eliminative organs.

Since the recent outcry was raised in our newspapers against the consumption of this 'starvation loaf,' a small percentage of the public have demanded 'standard bread,' which is supposed to contain 80% of the whole grain; but even if they get this proportion (which is very seldom the case) they are still being robbed of one fifth of the whole grain, and the colour of the bread reveals that it is the very elements which form bones and teeth, and which nourish the brain and nerves, that are being left out—to say nothing about the usual adulterants being still included.

Apart from these facts it is difficult for bakers or the public to buy pure wholemeal, or to know when they are buying it. It often consists of cheap roller-milled flour with some sweepings of bran or seconds thrown in. And even if the entire grain is supplied, the outer cuticle of the wheat, when *rolled* (in the modern steel-roller mills that for reasons of economy have superseded the good old-fashioned stone *grinding* mills), instead of being so reduced as to be capable of complete digestion, as is the case when properly stone-ground, is left with rough prickly edges called *spiculae*, which irritate the digestive tract, cause relaxation, and arouse prejudice against the 'brown' loaf. Such wholemeal cannot be perfectly assimilated because the bran is not properly broken up, and, in addition to this fact, the cerealine, which acts like diastase in the conversion of starch into sugar, is not liberated and rendered available as an aid to digestion.

That the distasteful and often indigestible brown or wholemeal bread (so-called) usually sold by bakers is either defective or adulterated can easily be proven by anyone. Let any reader procure some stone-milled entire wheatmeal that is guaranteed pure (I always use the Artox and Ixion brands myself, because I believe them to be of genuine quality and stone-ground by a special process so finely as to completely reduce the bran and eliminate the spiculae); then make some loaves, well raised in shallow tins, and well baked—adding 3 ozs. of fresh yeast dissolved in treacle, and 2 ozs. of oil or butter to 6 lbs. of wholemeal and 1 lb. of household flour. The result, if the bread is skilfully made (for recipe see The Comprehensive Guide Book, O.G.A.) will be

a delicious and nutritive loaf of the farmhouse type, with a sweet nutty flavour. It will be easy of digestion, and so tasty as to make one feel inclined to make one meal a day consist almost entirely of this bread with the sole addition of butter. Instead of quickly getting 'stale,' such a loaf is enjoyable when four days old, and it only needs to be compared with ordinary bakers' bread to reveal the fact that it is an entirely different article of food. Its sustaining power is wonderful, and it proves an effectual preventive of starved nerves as well as other ailments.

Now such bread as this is the real key to the problem of making a reformed and bloodless dietary both feasible and more popular, therefore I hope that many readers will first convince themselves of this fact by personal trial, and then help to proclaim the truth that bread-reform is an essential part of food-reform.

I am convinced that in many cases where people have ceased to abstain from meat because they found it difficult to get successfully nourished, the chief reason for their partial and temporary failure could be found in a defective bread supply. It ought to become an unwritten law in the food-reform world that every new convert to the humane and natural fruitarian dietary should be urged to obtain pure wholemeal bread, and *home-made* if possible. The process of making it is quite easy to learn; any child can do it, and every child ought to be taught this valuable accomplishment.

The importance of a pure and unimpovertished bread-supply to the nation cannot be over-estimated; for bread and flour constitute two-fifths of the food consumed by the labouring classes, and almost the sole diet of many poor children.

In the eighteenth century white bread was almost unknown, and physical degeneration had not then become a serious national evil, while dental decay was but little in evidence.

Liebig prophesied, a century ago, that if we allowed white bread to become the staple food in England, we should become a nation of idiots and drunkards.

Sir B. W. Richardson, F.R.S., once wrote thus:—"When I am visiting the poorest people, I see day by day what evil comes from the custom of having for food the white bread. The mothers are so thin that they look starved mothers, and they are so; while the babes are absolutely wretched and starved, because the mothers are. I try under the circumstances to make them understand that this white bread is the worst food they can take." In view of the fact that such bread, supplemented by cheap scraps of meat and strong tea, is almost the staple food of the working classes in England, need we be surprised that physical deterioration has become so apparent as to necessitate a Royal Commission being appointed to ascertain the cause.

Of all classes of the community our labouring men and their wives stand most in need of instruction and enlightenment regarding the food question, and of legislative protection in connection with commercial food supply. For they have to fulfil

the difficult task of feeding themselves and their children in such a way as to ensure maintenance of health and strength, while enforced economy prevents their being very discriminating in their choice of provisions. Yet they are left by the State to blunder on in almost complete ignorance of food values and dietetic hygiene, and they become the defenceless prey of vendors of impure and adulterated foods. As a result our streets and factories are filled with anemic and badly nourished young men and women, while the prevalence of illness, unemployment through physical disability, and consequent poverty, brings heavy loss upon the whole nation.

A stupendous amount of wastage and suffering might easily be prevented, and a corresponding addition be made to our national strength, efficiency, and welfare, if every child in our Government schools were taught elementary truth about Diet and Health, and if the people themselves could also be similarly instructed. But, alas, all this loss through preventable disease, and these evidences of physical decay, that should alarm us, seem to cause our Statesmen but little uneasiness, though the ultimate consequences will bring dire misery upon millions yet unborn and may even threaten the foundations of our Empire.

The commercial classes who have to face unhygienic conditions, sedentary lives, and the heavy strain of business competition in offices and shops, also sadly need enlightenment on this subject. Their livelihood depends on their keeping fit; and frequent indisposition soon spells dismissal or failure in the struggle for existence; therefore it is most important that they should know how to select their daily food wisely and in a scientific manner. But the want of such knowledge is only too general, and it brings illness, loss, and tragedy upon thousands—for dangers and pitfalls await them on every hand, some of which are as follows:

In almost every Restaurant, innutritious, adulterated or even poisonous food of some sort is placed before the public. Bakers supply rolls and bread made of emasculated flour mixed with alum, potatoes and other things harmful or innocuous. Dairymen provide chemically-preserved milk and cream. Poultrymen sell embalmed Russian chickens and foreign game to any unwary customer. Fishmongers purvey Siberian salmon and other super-preserved piscatorial dainties—to say nothing of shell-fish, complete with their internal contents, and capable of causing blood-poisoning. Pork-vendors often sell pigs that have either fed on corpses on the banks of the Chinese rivers or upon the offal of our slaughter-houses; and, to make the ghastly record nearly complete, Butchers who undertake the disposal of the carcass of any sickly or diseased beast that the cattle breeder is anxious to get rid of before it dies a non-violent death, are not at all scarce.

These few examples suggest some of the avenues by which disease and death invade British homes, while our Parliament is strenuously engaged in party warfare and controversial legislation. Nor is it the wage-earners alone that suffer. The 'lucky'

rich, who eat so many more courses than the unlucky poor, have to face the ordeal of the surgeon's knife to a much greater extent. Statistics prove that there is exactly three times as much Cancer mortality, per capita, in Mayfair, as in Bethnal Green; while it is becoming increasingly difficult every year to find any family of good social status, some member of which has not been cut open for Appendicitis—to say nothing about such afflictions as Rheumatism and Gout.

It is impossible for thoughtful and unprejudiced people to investigate this vital subject thoroughly, without realizing that there is abundant justification for the Food Reform Movement, and that the dissemination of information and knowledge concerning dietetics is of urgent necessity in the interest of the public health. I therefore hope that many of my readers who want to do good in the world and to ameliorate the conditions of the toiling multitudes, will be induced to participate in the work of publishing and distributing educative books and pamphlets that are calculated to save people from the prison house of pain.

The Order of the Golden Age is established for this purpose, entirely as a philanthropic Society, and its Council will welcome the co-operation of both rich and poor.

Sidney H. Beard.

Glimpses of Truth.

(From various sources.)

We can hide many things, but not what we are.

The business of to-day is to enlarge our yesterday's consciousness.

Because of God's patience, men think that He sleeps.

Unhappy is the pilgrim whose face is set toward no heaven.

He may well believe in God's infinitude who has known a love without limits.

Consider carefully what you say. The indigestion caused by being compelled to eat your own words is distressing.

Not by much will he be troubled who has learned the proportion of things worldly to things eternal.

Life cannot break into music until love has swept its strings.

How often do we misjudge others, mistaking their calm for insensibility.

He cannot be a saviour who does not daily give his life for others.

He whom God has never yet forsaken need not fear for the future.

Though our deed be disowned by the Churches, yet may our Angel smile upon it.

It is not in floating with the tide that knowledge is gained, but by stemming the current.

The Mystery of Ministry.

By JOSIAH OLDFIELD, M.A., D.C.L., M.R.C.S., L.R.C.P.

Ministry is not quite such an easy subject as it looks.

Nowdays there is a certain fashionable-ness in East End slumming, and a glamour of popularity about Red Crossing wounded Bulgars in the limelight.



The favourites of the Bourbons and the Stuarts set up social currents which dabbled in butter making in pretty pinafores, and in the milking of

chastened cows to soft music.

These sorts of things have their little day and then go out of fashion, and nursing as well as butter-making will take its place as one of the recognized methods of earning an honourable living by those who have to work to live, and it will claim no greater meed of reverence than honest butter-making or mangling.

When great religious currents were afloat in the earlier days, the feeding of the saints, the burying of the dead, the tending of lepers, the visiting of prisons, and the caring for the sick were types of what were looked upon as blessed acts of ministry.

To-day the saints feed themselves; the undertakers take reverent care of the dead; the medical profession treats lepers and all other sick persons; the guardians and court missionaries and commissioners of all sorts look after prisoners—and all as a matter of daily routine, without claiming any special sanctity of ministry for their work.

There is a great historical example of emblematical ministry in the washing of toil-stained feet, and the simple dignity of what was done and what was refused on that occasion will impress every age that reads the story.

To-day the Imperial reproduction of the scene is almost a profanity, for the men, as well as their feet, are abluetioned and sterilized before they reach the royal presence, and these supposed types of the pathetic poor are clothed in cleanly garb and carefully prepared by the servants of the Court before they make their annual historic appearance.

Is it true that to-day ministry is either a trade or a mockery? Is it true that the sacred ministry of the past is passed, and that to-day there is nothing left but limeight and trade?

There was a time when the dedication to the Ministry of the Temple meant a glad sacrifice of all the cares of this world in order to have the privilege of standing as a living sign post on the pathway to the hereafter, but if I pick up any ecclesiastical paper to-day I find that the great burden of modern priestly thought runs on endowments and disendowments, on clergy incomes and poor curates' stipends, on collections and offertories, on the way to raise funds for a new organ, or the

best methods of touching the pockets of the people!

In olden times the records seem to indicate that lazar houses and leper houses and spitals were founded by devoted men and saintly women who felt that the care of the sick was of the essence of the religious life. Hospitals grew up beside the cells of the ascetics or round the porches of the church, or under the roof of the monastery, and were living tokens of the overflowing of the Christ-spirit.

To-day the people who would be loudest in their clamour if our Hospitals were closed, would, I think, be the secretaries and staffs to whom Hospitals mean no more than a legitimate method of obtaining an assured income!

The cry of the silversmiths of Ephesus is one of the most real and persistent that has come down the ages. The priestess of Diana may no longer be a soul-hearted devotee, and the keeper of the image that fell down from heaven may have learned the racking miseries of the devil doubt, but the tradesmen of Ephesus form a ring fence round religion and guard it sacredly—else their craft would be in peril and their means of livelihood would vanish.

Is there then no reality apart from fanaticism and no ministry apart from superstition?

A thousand times would every honest worker repudiate such a suggestion. Ministry by machinery always tends to become soulless, and organized emotions lose all their spontaneous fragrance—but the ministering angel still lives on.

Nature is generous. Nature is prodigal. Nature is widely lavish in all her gifts, but Nature wastes not one jot nor tittle.

So, too, must Ministry be. It is not found in the market place where men are chaffering over groats, but in the silence of the soul where majestic mysteries are being unfolded.

Ministry is to-day as perfect and as beautiful as it was in the earliest days when a man shared his bit and his sop with his broken comrade, and when a wounded hero put away the cup from his parched lips because a dying comrade needed it the more.

Ministry is found in the slums of every city and village where the tired woman works long into the night to make and to mend for her little ones.

Ministry is found wherever the long day's work of duty is lengthened by the night hour's work of love, and wherever the toiling back adds one more straw to its burden for some higher motive than obligation.

Ministry is like protoplasm. The moment you begin to apply to it your scientific analysis and fetter it in your test tubes of organization, you destroy its essence, and you have only a soulless substance left to label and to classify.

We do not minister in order that we may become more perfect, but the pathway towards a higher perfection nevertheless lies through the deep valley of ministry.

"Self perfection," says Rudolf Steiner, is no wise selfish, for the imperfect man is also an imperfect servant of Humanity and of the world. The more perfect one becomes the more does one serve the world.

It is a great thing to be able to lead men. It is a striking power to be able to terrorise men. It is a wonderful gift to be able to attract men—but it is something still greater than all to be able to look back upon the vista of one's life and to say "I have ministered to men."

Blessed indeed is the privilege of bearing, though it be but one feather from the wing of the Angel of Ministry.

There are times when the spirit of vanity within us makes us long to go into the market places and show our gay garments and our broad phylacteries—and we are made smaller by our folly.

There are times when we are called to go into the market places and shout aloud our gospel, however much our body may shrink from the ordeal.

The secret of service lies in remembering our message, in being faithful to our ideals and in possessing thus much of the secret knowledge—"any poor man may receive, but only a rich man can give" and again, "a full heart may give from an empty bin, but it finds a sackful in the cupboard."

"Who then is the greatest" is the quarrel which goes on in every land through all the ages, "he who is served, or he who serves"? And the cry of the animal is for mastery, but the mystic voice of the Master answers, "he is greatest who ministers to most."

We can either be masters or servers as we will. In many a hovel a tyrant reigns as cruelly and arrogantly as any hated Nero. In every school the embryo bully buds and lives his little day of terror to the weaker ones below him.

The call to be the upper dog can be satisfied in every rank and every walk of life. We can be masters if we will. But if we watch the end of those who choose this path, we find that the glamour dies away with coming impotence, and that in the days of weakness and age the bitter cup of repayment has to be deeply drunk.

Then, indeed, comes in the blessedness of those who choose the lowlier path of ministry. Where they have laid their hands the roses bloom, and where their feet have trod the fragrant spices linger. Where they have passed the air is filled with songs of blessing, and when their own footsteps falter a hundred arms stretch out to help them on again.

Blessed, a thousand times blessed, are they who forget their own little greatness, and whose eyes are turned towards the healing and comforting of their fellows.

What, then, is our special work of ministry—those of us who have foresworn the pots of death and the dishes stained with blood?

What special privilege of service to our fellows is given to us who have looked with satisfied eyes upon the manna of the morning, upon the grapes of Eschol, upon the vineyards and oliveyards of Canaan, upon the milk and honey and the corn and oil of the land of promise?

I think there are to us two ways in which we may with humble blessing serve our fellow men.

In the first place our war against Butchery will

react with doubled force upon the human race. In focussing the gaze of the world upon the miseries of the Smithfield and the agonies of the long road that leads to it, we are really turning the eyes of men on to their own hearts, and demanding from ourselves and from everyone we meet an answer to the question as to whether we really know what "pity" is, and whether we are willing to endure a little self-sacrifice in order that the world's pains may be lessened.

By our refusal to eat of the bodies of the dead, we are proclaiming and proving that flesh food is not necessary, and so soon as this is admitted, each one is sent into his own chamber to ask himself why he allows cruelty to be perpetrated and pain inflicted merely to gratify his own fashionable appetite.

By our work for the animal world we are really awakening the human conscience to a knowledge of its kinship with divine compassion; and by the very difficulties involved in giving up the use of flesh food, we are emphasizing that true ministry requires a seasoning of self-sacrifice.

The time will come when Fruitarianism will be universal, and cannivorism will lurk with cannibalism in the darker places of the earth, but then there will be lost one of the greatest privileges which exist to-day—the privilege of suffering something and of enduring something on behalf of the great Gospel we are preaching.

Such, then, is our first work of ministry, and our second is like unto it.

We have a glad message of healing for the sick and for those who have lost heart. We have the right to say that we have seen the miracles and cures which Nature can do when she is not let and hindered by the folly of man.

We have the privilege of going to those whose bodies have been poisoned by the waste products in the carcasses that have been overfed for the market. We have the privilege of speaking to those whose nerves have been excited and then deadened, whose brains have been dulled and pain-wearied by the unnatural constituents of an unnatural food, and we are able to point them to happier days of health to come.

With a faith begotten of experience we can minister to those who have fallen low in the slough of despond and who are wandering from place to place seeking cure and finding none.

Our ministry is instinct with Hope, and is founded upon sunlit days and fragrant fields and the dawn that breaks golden upon the hills. Our Ministry of Healing is interlinked with the mystic forces of air and sky and the warm breast of mother-earth; with the scent which rises from a field of clover, and the honey gathered from it; with the appetite which comes to those who breathe deep mountain breaths and wait until the call of the cow bell sends a thrill of longing for rich warm milk again; with the long summer days in orchard and hayfield and vineyard, and the prizes of autumn gathered into the garner.

If the world would only give to us one tithe part of the millions of pounds which it is now

spending upon bricks and mortar to build hospitals in crowded cities where patients lie in hundreds near together, what could we not do in creating a thousand scattered cottage homes of healing where the great forces of Nature could have greater play!

The mystery of ministry is a beautiful thing; and gladdened will our lives be, and blessed will fall the closing scenes of them, if we have only grasped something of the spirit which teaches that he is greatest who most has served his fellow men.

The Coming Ideal.

When Ian MacLaren, the widely known author died, the finest thing said of him, among the many noble tributes which were uttered by loyal admirers the world over, was the remark that, "Life presented itself to him as one long opportunity for being kind." What sweeter thing can be said of any one when all is done?

The humanitarians of the world simply ask men to be kind. Is it too much to ask for a "union of all who love, for the service of all who suffer?" as our gentle Whittier phrases it? During the century which recently closed the world has seen the growth of sentiments of altruism from a mere shining dream to a concrete reality. May we not believe that the day will come, not too tardily, when the person who literally orders his life and relations with others in accordance with the "Golden Rule" of the greatest religious Teacher of all time, will not be regarded as merely eccentric or fanatic?

We ask to have humane education taught in every school in this country. Its usefulness and the desirability of its early adoption can be proved with as much positiveness as a mathematical calculation.

Can anyone believe that the boy or girl trained, from the kindergarten up, in the practical application of the rules of kindness and justice to every living creature would fail to be a better citizen, and less likely to be criminal or degenerate? Does not a daily school instruction in kindness and justice compel respect for law and order and the feelings of others? In other words does it not mean education in self control, unselfishness, consideration and sympathy for all?

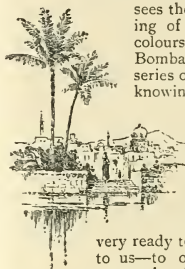
Let us recall the great Law that what we sow, even so shall we reap. Humane education should be broad enough to reach all the fundamental relations of life and brighter and better them. It teaches that Kindness should be the cornerstone of character. Three-fourths of our savagery would cease by the honest application of the Golden Rule to all the relations of life. W. O. Stillman.

A German physician suggests the need of "fruit" rooms in large cities. Many people are compelled to eat indigestible downtown lunches who would be glad to make a repast of fresh fruits if they were not compelled to eat them upon the street. The idea is a good one. Here is a chance for business enterprise. A room of this kind is needed in every city.

Man and Beast in India.

By L. MORESBY.

One might write of India from many points of view. That is the habit of the globe-trotter who rushes through the show places, sees the people as a vague grouping of dark faces and brilliant colours, and thus whirled from Bombay to Calcutta catches a series of misleading glimpses and, knowing nothing of the patient



resolute thought that lies concealed behind the panorama which is all he sees, writes out of the plenitude of his contented ignorance.

Do we realize what we owe the East? We are very ready to talk of what India owes to us—to our just government, our strong hand, our Roman peace—but looking at the other side of the account does it not more than balance? Much more, inasmuch as the things of the spirit are more than the things of the body.

We appeal everything to Success. We disguise it under many names, but that is our real gospel. Our gaze is fixed on this world; India gazes steadfastly at the world unseen—half dazed with contemplation. It is good for us to be reminded that success is not all.

It is not uncommon in India for a man who has attained a great position—wealth, honour at his disposal—to cast them all aside in the noonday of his pride and power, and taking the beggar's staff and bowl to set forth on the long Khaki-coloured road to the holy Benares or Hardwar and then to some place of meditation in the lonely hills to be lost to his family and friends for ever—leaving his place to another, laying it aside with as little regret as he will lay aside his worn out body when that time also comes.

Imagine such a weighing of values in the West. Imagine an exodus from Downing Street on these terms!

Yet so it is out here—and not infrequently. And there are other things. I have seen in the Bazaar at Darjeeling, where the hill people come in to buy and sell, the Buddhist lamas gliding about, each with his begging bowl and tiny drum to give notice of his coming, and as he passes from stall to stall gathering the food for the monastery, each seller proffers his mite—a handful of the heaped brown unpolished rice, a cake, a little dahl—of his wares he gives a toll, and with a prayer for the giver the lama passes on. And so the monastery lives. That could not be seen in England, where nothing is given for nothing and where prayers are counted as nothing by the crowd.

I have seen the bloodless offerings in the Jain temples where the enshrined Parsenath sits stiffly in marble with folded hands and glittering crystal

eyes, and before him small gongs are beaten and fragrant incense burnt, and the people crowd in to offer rice and small nuts and flowers. I laid a few myself on the altar of so much mercy, for a Jain temple is a sanctuary for bird and beast, and the lizards gliding along the marble steps, and the little green parrots in the trees outside, lead lives of peace and security under the shield of the Jain belief, that mercy cometh to the merciful.

Not only so, but in the streets are curious and often very beautifully carved poles supporting what look like huge scales or trays—so picturesque that they add much to the beauty and gaiety of the many coloured life of the cities. I could not think at first what these could be, for the birds and fearless little grey squirrels seemed to have taken possession of them, and now and then one of Hanuman's grey monkeys would swarm up the pole and sit on the edge of the tray contentedly munching; so I asked, and then I learnt that these places are yet another Jain tribute to the law of compassion, and that they are feeding places for any bird or animal that cares to come there for a morsel or for a drop of water—the latter almost more needed than food under the burning sun.

In Ahmadabad I visited the Jain Hospital for animals—a most wonderful and touching place. It is a compound in the midst of the city with trees in it and large sheds where the sick and wounded animals are tended. The pariah dogs in India are a very painful sight—so lean and starved that their ribs stand out like the ribs of a stranded hulk; so ravenous that they run beside the train as it leaves a station, watching with famished eyes for morsels that some kind hand but seldom throws. Here I saw some lying contentedly with their puppies nestling beside them, and food before them fresh from the great cauldrons in which it is boiled for all the guests tended and cared for as part of our common brotherhood. Beside them was standing a bullock, with a shining coat like grey velvet and a cruel scar healing along his flank. Above in the trees the grey monkeys chattered and held out tiny black paws for an alms. The goats stood by with their kids, and men and boys went about feeding and tending them, and I have seldom seen a happier place (though indeed there were sights of suffering), because it seemed to re-knit the bond between man and beast and to speak of a debt owed for faithful service, and therefore ungrudgingly paid.

We do not pay our debts in England. We take all, and give little in return. We give in most cases such food as will ensure efficient service for ourselves, but it is only as one feeds an engine with coal or a lamp with oil—there is no more in it than that. No sense of gratitude,—no wish to confer joy, peace, certainty. Yet animals are capable of all these things, even as we know them—misused and down-trodden. What they can be if treated according to the law of Christ, of Buddha, and of all the saints of all the faiths, we cannot even dimly guess, but on the day that we learn it, it may open to us many secrets and mysteries that Science and the Sages have sought in vain.

The fearlessness of animals in India is fascinating. I met a little brown bear in the fields outside Ahmadabad. He was walking about by himself and I can only imagine he was a pet at some bungalow I could not see, but at all events there he was—the quaintest creature, enjoying the sunshine, stopping now and then to grub and snuffle in the earth for roots or some such thing—perfectly harmless and delightful. He let me come up close to him with my camera, and stood, rather surprised, but not in the least afraid, and I photographed him with a glorious banyan tree as a background—a tree sending down its living roots from each branch into the earth, so that tree after tree sprang up like a slender column from the seeking rootlets, and at last it had become a sort of co-operative grove—most wonderful to see, and where crowds might shelter.

I took two aspects of my bear and then he shuffled contentedly off.

A woman was coming along the road near by under the shade of the banyan trees. In her hand she carried a shining brass lotah or water vessel. The Sari drawn over her smooth black hair was of that fierce and lovely orange red, beautiful as the skin of a jungle beast, of which India seems to have the secret. What else one could see of her garment was of a deep leaf green. The caste mark was painted on her brows, and slender neck and arms and anklets were loaded with silver necklaces, armlets, and anklets—a wonderful and beautiful figure in the living shade and sunshine. I asked if I might photograph her, and she very kindly stopped and assumed quite naturally and with no self-consciousness a pose of perfect grace and dignity, grouping herself with a tiny cart drawn by two little mouse-grey bullocks arrested by the driver's friendly curiosity and interest. Instantly from the trees above came leaping the grey monkeys, drawn by curiosity also, little and big, patriarchs and babies, until the road was gay with them. Quite suddenly, as if at a word of command, they each sprang on to one of the tiny stone posts that border the road, and sat there motionless as if carved in wood—and so the photograph was taken—no monkey so much as stirring a tail until it was finished. And then, when the human actors in the scene moved, they all sprang to the ground again and resumed their gaiety. I do not know in the least why they did this, but their fearlessness and seeming co-operation made it one of the most charming things I have seen—even in India. Later, by the border of a lake outside the town, lovely silvery grey monkeys swung themselves down from the trees to beg for food. I had provided myself with grains, and presently five or six of them were round me clutching my hands with their little cold black hands (for I cannot consent to call them paws) and daintily picking the grains from my palms and eating them.

A movement, a word, and they were in the trees again, swinging from branch to branch with a grace that is more like the flight of a bird than anything else known to me. But I wondered as they went whether the time will ever come in England when the wild creatures will not flee at

the sight of us—will not associate us only with horror, pain and death. In India it is otherwise, because they are sacred to the gods, who are believed to have some care for life, which is their special gift. The monkeys are sacred to Hanuman—the monkey-god—the faithful servant of Ram—the incarnation of Vishnu. I wonder whether it will always be impossible for us to believe that life is sacred to the Deity we worship—to the God of whom Hanuman is the distorted image (yet an image), seen in the mirror of a groping faith.

Walking near the Fort in Delhi one day—that marvelous red sandstone Fort that crowns the little hills so proudly with its miles of towers and embrasures, I saw a little group of elephants coming along, each with his mahout. They belonged, so the men told me, to the Nawab of some Native State, who had gone to worship at the Jama Masjid. Might I photograph them? For they were glorious in harness and caparison, with their mighty heads and faces painted with blue and yellow devices in suns and stars and strange geometrical interlacings, and their blue and red cloths fringed with gold and heavy embroideries drooped almost to the ground from the silver howdahs. Yes, certainly I might (the people are never-faithfully kind and courteous), and instantly with a word to each of the great creatures (not a single touch of the ankars with which they are guided), the group was formed. They drew up together, retreated, advanced, edged along till all was in perfect focus. A mahout dismounted and stood beside his charge for the better effect, and with perfect intelligence and co-operation from "My Lord the Elephant," the photograph was taken. At another word the nearest curled his trunk round the driver, and swung him up into his seat again. And at a last command all of them standing in a row saluted to the "Lady Sahib" by flinging their trunks in the air before they rolled off contentedly to meet their master.

It seems to me that the relations between man and elephant in India are as nearly perfect as such things can be. Work is demanded of the latter, but it is work fairly apportioned and rewarded with affection. And it is work which elicits their intelligence and gives them a pride in its faithful performance. Not only so, but it is work done in real co-operation with their masters—so that the divine element of love is also not missing. It is amazing and touching to see their beautiful obedience to their drivers, and their pleasure in the little children who play about their feet. They lift them out of the way with their trunks; they humour them, submit to their baby tyranny, delight in their affection—in a word, spoil them completely. The same with the herd of bullocks—who entertain the strongest objection to Europeans (doubtless for good reasons) and strangers. A child of eight, riding on one of them, can guide the herd and keep it in perfect order, singing as he goes that curious tuneless song which one hears all over India.

What we lose in our relations with animals it is difficult to say, but it must be something enormous. Many of the secrets of life which we most desire to apprehend are probably involved in it—the begin-

ning of reason and love, the foundation of family life,—the basis of societies and therefore of nations.

There are, of course, two ways of approaching them. You may stun the life out of them with shot or blow,—you may hand them over to the vivisector and after due torture you may dissect and analyse the dead brain,—or you may watch and love the living creature, eliciting all his diviner faculties and slowly developing (for his benefit as well as for your own) that marvellous intelligence which cannot be defined as "mere instinct"—(though the marvel of instinct itself is the despair of Science and probably can be unravelled only by psychology of the deepest order), and making him your friend and companion. I think that great sportsman chose the better way, who laying aside his gun and taking to the camera instead, has given us those wonderful and intimate photographs of bird and beast life which have shed such light on obscure problems of natural history. He has seen and recorded for us the wonderful trekking of the moose, hitherto a mystery. He knows what goes on in the little sanctuaries of the nests in the dim caves and dens of the jungle; he shares in the hopes and fears and loves that set hearts like our own beating under fur and feather, and through him we learn and, I hope, rise.

But it is even better to learn for ourselves and at first hand—and what I have seen in India has so far convinced me that it is possible for a whole people to acknowledge its responsibilities in this matter and to reap the reward—which would be still greater if knowledge went hand in hand with their mercy, and if science as well as religion hoarded the results.

* * * Gleanings.

If people oftener saw the break of day, they would vow oftener to keep the day holy.

Don't worry. It never has helped a man, and it will not help you. It is easy to begin but hard to stop.

There is hardly ever a complete silence in our soul. Whenever the sounds of the world die out or sink low, then we hear the whisperings of God. He is always whispering to us, only we do not always hear, because of the noise, hurry and distraction which life causes as it rushes on.

What we make of ourselves depends upon the ideals which we habitually hold. Our lives are shaped upon our mental models. If these be high, the life is lofty; if low, it grovels. Man is no better than his ideals. The stream cannot rise higher than its source. Our work can never overtop our ideal, our ambition.

The real salvation the individual needs is to save himself from his own ignorance and become wise. In this particular each one must be his own saviour. And the densest form of ignorance he needs most to save himself from is the thought that some outside saviour will do this for him.

Food Reform in Relation to other Movements.

By H. BAILLIE-WEAVER.

(From a Lecture delivered at the Headquarters of The Order of the Golden Age on Jan. 15th, 1913).

I am not going to talk to you about the health side of the Movement against flesh eating, except incidentally. I am not going to talk to you about food values nor even dilate on the horrors connected with the supply of flesh foods. I am going to talk to you about Vegetarianism from the point of view of other reforms, and try and show you how



many other reform movements it touches fundamentally. I do not pretend to be able to say something new and interesting about each one of them; my hope is rather by presenting them in the mass to your attention to deepen in you the conviction that we are working in a Movement of enormous and very far reaching importance.

First I will take the Movement to promote Humanitarianism in general, which, as Mr. Salt once put it, is not merely a kindly sentiment but an essential portion of ethics and social science. I am convinced that there is nothing which is a greater stumbling block to the cultivation and growth of general Humanitarianism than the practice of flesh eating. It is not only that the horrors of the passage, both by sea or land, to the animals from the breeding ground to the slaughter house—deepened by the horrors of the actual killing against which, thank God, in this country Mr. Galsworthy has lifted up his powerful voice in that powerful paper the *Daily Mail*—it is not, I say, merely that these horrors must necessarily brutalise more or less everyone who comes into contact with them in the business of providing the flesh to be eaten; it is that the mere fact that men know that animals all over the world are being killed and eaten for food every day in countless numbers, must deaden the humane instincts of the whole world and accustom people to the idea that the exploitation of the weak by the strong, the oppression of the less developed by the more developed, is in the natural and right order of things.

The use of animals for food also has the effect of confirming, when it is not made the excuse for, other acts of cruelty and barbarity in which human beings indulge, either to adorn themselves or keep themselves warm, as in the use of feathers and furs, or to amuse themselves, as in the multifarious forms of sport, or to try to escape from their self created diseases, as in vivisection. If the use of flesh foods were abandoned, these other abuses would be a thousand times more difficult to maintain.

There is, too, a special connection between Vegetarianism and the Movement to abolish

vivisection and to reform medical methods and modern therapeutics. I am not now referring to the fact that the anti-vivisectionist who is not also a vegetarian lays himself open to the charge of inconsistency, which Mr. Stephen Paget and his friends are more and more persistently urging against him, as also against the anti-vivisectionist who engages in blood-sports or who wears furs. No, the special connection between Vegetarianism and vivisection to which I am referring is that flesh eating is the principal cause of the evils which vivisection is supposed to cure, or rather I should say to be about to become able to cure.

When the research defender, to give the vivisectionist the title which he has so improperly appropriated to himself, for anti-vivisectionists are just as keen research defenders as he or any of his friends can be—when the research defender, I say, cries: "But how are we going to deal with the mass of disease which is constantly on the increase in one direction or another, if we are not to be allowed to vivisect and not to be allowed to use sera or vaccines?" the true answer to my mind is this: You and your colleagues and followers are leading men further and further astray; you are trying to discover methods for what you call stopping disease, but which are really only methods for stopping the *manifestation* of disease. You are trying to discover ways to render men immune from disease, or, in other words, to enable men to sin without suffering, to rebel against Nature without being punished for it. Success on your lines, even if it were ultimately possible and not attended by worse after consequences (and it is not ultimately possible, for such action is against the cosmic law which is that man shall learn from suffering caused by his own mistakes, and Nature obstructed in one direction only breaks out in another); success, I say, on your lines would, even if possible, be inflicting greater moral and spiritual harm on mankind, apart altogether from any question of Humanitarianism, than any physical advantage could counterbalance; and even apparent success, nay, the mere hope of success, is already working incalculable harm. You are teaching the pernicious doctrine that disease can be countered by disease, poison neutralised by poison, with the delicately balanced highly organised physical body as the cock-pit in which the struggle is to be fought out.

My answer to your question as to the proper way to deal with the mass of disease to which you point, is to induce men to give up the practice of flesh eating, which is really the original cause of nearly all disease not due to accidents. And even accidents would be robbed of more than half their terrors if the blood and tissues were in a less poisoned and less inflamed condition. I maintain that flesh eating is the real cause, because if all other conditions were vastly improved, men would still be physically, mentally and spiritually unhealthy if they remained eaters of flesh. Of course I don't deny that other evils contribute potently, together with the practice of flesh eating, to create the mass of disease to which you point. Even if men did not eat meat, even if they altered their attitude completely towards

their sub-human fellow creatures, they never could be healthy so long as they imposed on themselves and their fellow human creatures such impossible conditions as exist to-day.

Vegetarianism must be complemented by sufficient wages to buy sufficient food and other necessities for the worker and his family, by shorter hours and better surroundings of labour, by decent houses, by unadulterated and uncontaminated food, by pure water, by clean air; in a word, by the wide recognition of the fact that we are our brothers' keepers and that it is the first duty of every community to see that all its people have a proper opportunity to become healthy and efficient citizens; although no one can ensure that they can or will all avail themselves of that opportunity to an equal degree.

Furthermore, Vegetarianism, in the wide sense of the term, is our principal line of defence against complicated and obscure treatments founded on blood mysteries, against the establishment of a medical priesthood, an expert tyranny compared with which the Spanish Inquisition was child's play and in which human vivisection will become a publicly recognised practice, the deliberate mutilation of the physical body in infancy, the accepted preparation for adult age. Do you think I exaggerate, that I put on the paint too thickly? Listen a moment! Voices have been raised here and there in public asking for human vivisection. It is true for the moment that the request is for *voluntary* victims, is confined to criminals who offer themselves for laboratory experimentation at a price; but the men who honoured Professor Neisser by giving him the warmest of welcomes and the highest honour they could confer, would doubtless follow his example if they dared; and they will dare if we don't take care. You will remember that Professor Neisser deliberately inoculated, as an experiment, eight healthy children with the foulest of diseases, without, I need hardly remark, the consent or knowledge of their parents. And when I refer to the threatened mutilation in infancy, just listen to this. Dr. A. Keith, writing in the *B.M.J.* of the 7th December, 1912, stated that "Every year the opinion gains ground that the great bowel from the appendix downwards has become, so far as man is concerned, a useless and dangerous structure." He quotes the opinion of Professor Metchnikoff, a gentleman much honoured in this country, that the removal of that useless and dangerous structure would be attended with "happy results."

If you ask some well considered and wise reason for this startling proposition, you can get nothing but assertions that the great bowel is superfluous because, says Dr. Barclay Smith, for instance, "a reliance on extrinsic digestive aid as furnished by bacteria is no longer a physiological necessity for man." In other words, supposing this view is correct, man having adopted a diet unsuited to his apparatus will put everything right by mutilating that apparatus. But Dr. Arthur Keith shows that the view is in no way proven correct. He asserts, and it sounds, oh, so probable, judging from what

one has seen in other directions, "that we do not know in any animal whatsoever the exact function or functions of the great bowel; that so far we have only guessed at them." On this view of the case, the reasoning of Messrs. Metchnikoff, Barclay Smith and followers is that because we do not know the use of the bowel, that therefore it cannot have any use and had better be removed.

There is irresistible logic for you! A more dangerous and, I assert, a more unscientific attitude can hardly be imagined. Well may Dr. Keith say, "An impartial survey of the evidence at present at the disposal of the anatomists indicates very plainly that we cannot hope to prevent or cure the ailments to which the great bowel is liable so long as we regard it as a hopelessly injurious or useless structure. On the other hand, if we regard it as having all the anatomical appearances of a useful structure, our outlook becomes hopeful if we can only discover what its uses are. If we only know how to keep it suitably and profitably employed by altering our diet to meet its requirements, it will, we have reason to think, serve us and future generations just as well as it answered the digestive needs of primitive and successful races in the past."

There you have it again: it is a question of diet. No wonder the use of the great bowel is not apparent; no wonder it is abnormally liable to derangement and disease when men persist in stuffing it, in ever greater quantities, with flesh for which it was never intended. As the great anatomist, Professor Baron Cuvier, himself testifies in these memorable words: "Comparative anatomy teaches us that man resembles the frugivorous animals in everything; the carnivorous in nothing." Do you realize that the inhabitants of the British Isles import eleven times more flesh per head of the population than they did fifty years ago as compared with two-and-a-half times more wheat? Seeing that arable land is not gaining on pasture land in this country, to say the least of it, and is not exporting wheat, it is impossible to explain this enormous increase in meat food imports by a very great diminution in home produced flesh foods. So far from this being the case you will observe, if you refer to the Statistical Abstract for the United Kingdom from 1897 to 1911—which is the last published—that as between the first and last of these years there has been a decrease in the amount of land under corn by about 400,000 acres. And yet these gentlemen, these medical experts, whose wildest theories and suggestions are received with bated breath, have the strongest indication of the direction in which to seek for the truth in the increase in appendicitis, which even non-vegetarian doctors are beginning to ascribe to flesh eating. They even have the evidence from observations of animals, to which as a rule they attach such immense importance. We are told that the caecum and the appendix in the chimpanzee have the same form as in man. Now Dr. Weinberg made a series of observations upon sixty-one chimpanzees who had died in captivity. He found after death, among other things, that in ten out of these sixty-one chimpanzees appendicitis had occurred. "There is no reason to suppose," says Dr. Keith, "that the chimpanzee

suffers from this complaint in its natural state, but when he comes into captivity and is placed on human diet it becomes liable to a prevalent human disease." The inference appears plain that it is the diet that has caused the trouble, and Dr. Keith says that it is the diet which is blamed.

And you would have thought that the same thing would hold good in the case of men, seeing that those eminent people are the first to maintain that you can reason from animals to man, even when there is a much greater difference between them than there is between the anthropoid apes and human beings. Nevertheless, Messrs. Metchnikoff and company say that so far as man is concerned, if you please, it is the appendix which is at fault, and so it ought to be cut out whether it is diseased or whether it is not. Why do they thus give the go-by in this particular case to the results of observation of animals? Can it be that knowledge gained from a study of animals is of no value unless it is wrenched out of their quivering bodies?

And now the medical correspondent of the *Standard*, if you please, has suggested that the stomach is not indispensable because, forsooth, the physiologists have proved that a dog can live "quite normally"—(I like that "quite normally," it is about as reliable as the division of experiments into "painful" and "painless" which the vivisectors have had to give up altogether because even their official defenders at the Home Office have been obliged to admit that no one can tell the difference between them)—because, as I say, that according to this view the physiologists have proved that a dog can live "quite normally" for many years after the removal of his stomach. And so it goes on, each new outrage on the body of the animal being made an excuse for a suggested new outrage on the body of the man.

Do you say, "Oh, but these are the cranks and extremists of the army of experimentalists; they will not even be listened to." They may be, but that is no reason why they should not be listened to; and they are listened to and that, as I said, with bated breath.

The credulity of the scientific and lay public with reference to the proceedings of physiological experimenters cannot be overstated. And the worst of it is that it looks as if they are going to have the opportunity to put their outrageous novelties into practice on a large scale. The sanatorium provisions of the Insurance Act are only a beginning, if the experts can get their way. Isolation establishments for other kinds of diseases will follow, with research laboratories attached, and men and women and children will be taken out of their homes and handed over to the tender mercies of these establishments, where their friends will not be able to get at them or know what is being done to them. Why, even now, in nursing homes, for residence in which rich people pay and pay largely, all control over the treatment of a patient, once he is lodged there, is lost to his friends. And what do you suppose will be the position in government establishments full of poor folk? Do you know that in Cardiff there has been established a research laboratory in connection

with the Municipal Lunatic Asylum, for which the ratepayers are finding the funds, or part of them; that lunacy experts are clamouring for the establishment of such laboratories in connection with all lunatic asylums in the kingdom? Just for a moment try and picture to yourselves the position of a hopeless lunatic in the hands of experts filled with that scientific curiosity which Professor Starling admires so much, determined to wrest by force from the living body the secrets of the madness which so baffles them.

Look, too, at the passionate insistence of the medical profession upon freedom from lay control in connection with the Insurance Act; at the deeply significant persistence with which they demand that the expert shall rule, though the money he is spending may be public money, at least in part, and none of it contributed voluntarily. I tell you, we stand to-day in a most critical position, and even if we are unable to stop these things being started, for God's sake let us insist on real genuine lay control whenever public money is being spent. That is the strongest line of argument for us to take for the moment, for men will help us to enforce that principle who have no sympathy with our general attitude.

But what, you may say, has Vegetarianism to do with all this, and how can it help matters? Because vegetarians usually stand not only for a non-flesh diet, though that is important enough in all conscience, considering the humanitarian, health and other issues involved; they take up a general attitude towards disease and consider that nearly the whole of it, if not the whole of it, not due to accidents, comes from wrong food and unhygienic conditions. They set their faces like flint against all inoculation and nearly all operations as being insanitary, unscientific and unnecessary, apart altogether from any question of humanitarianism. They believe that disease is Nature's warning of physiological unrighteousness; that the proper way to deal with it is to aid Nature to throw out the evil and not to paralyse her efforts; that the *prevention* of disease is not through *poisons* but through *right-living*.

And now to consider another Reform Movement, with which Vegetarianism is specially closely connected, viz., the Movement against the use of alcohol. Evidence is accumulating every day that flesh eating is a potent cause of the drink craving, and no one has done more towards furnishing such evidence than Mrs. Bramwell Booth, who wrote an article on the subject in *The Herald of the Golden Age* of October, 1912. The success which she has obtained in the Salvation Army inebriate homes, in curing people of the drink craving by putting them on a non-flesh diet largely based on fruit, is truly extraordinary, particularly when you consider that so many of her cases are of the very worst kind, which some other organisations might reject as hopeless. Mrs. Booth points out, too, in that article, that many of their successful cures have been not only alcohol drunkards, but opium, morphia, cocaine and other drug victims and that in these the non-flesh diet is just as successful as in alcohol cases. What a thousand pities it is that we cannot bring

sufficient pressure to bear on public authorities to get them to try a non-flesh diet in their inebriate homes, which have, I believe, given very poor results; because not only would the poor parents benefit, but the medical and nursing staffs would have an object lesson in the value of Vegetarianism which would make itself felt outside. I believe I am right in stating that in the older of the two Salvation Army Homes, which was run on mixed food lines until six-and-a-half years ago, the matron and the whole of the nursing staff have adopted a non-flesh diet as a result of their experience in treating inebriate cases on it.

I want to say a word also on the relation of Vegetarianism to the Woman's Movement, which is, as you know, a much bigger thing than the agitation for Women's Suffrage, essential and important though that be. The shortest description of the Woman's Movement, as I understand it, is that it is a movement fundamentally to alter the relations between men and women, and if distinction be made between the various relations, I should put the sexual first in order of importance. The double standard of morality has got to go, for all men and all women, unmarried as well as married. We shall never do away with the horrors of the White Slave Traffic and other kindred forms of degradation and misuse of women until we raise the status of women as a sex and put a stop to the male demand for female unchastity, which throws such a lurid light upon man's professed admiration and regard for chastity as the highest of female virtues.

To do this we must begin with the young male. From their earliest years boys must be taught that they must show honour, consideration and unselfishness to all women of all classes and of all ages, and that they must restrain their sexual passions in order to enable them to do so. And this task will be facilitated by the adoption of a non-flesh diet at home and at school. The late Dr. George Keith, a man who is not enough appreciated in my opinion, who wrote "Fads of an Old Physician" and "A Plea for a Simpler Life," told Mr. David Alec Wilson that flesh eating was a potent cause of degeneracy, that it accelerated puberty and so shortened the period of growth and increased the tendency to sexual indulgence. Not only does it do this, but, as we have seen, it tends to excite craving for alcohol, which in its turn greatly increases the effect of the flesh foods on the sexual feelings. I was very pleased to observe in this same October number of *The Herald of the Golden Age* an excellent article by Captain Carey upon the need for diet reform in schools, in which he shows that the difficulty is quite as much with the parents as with the schoolmasters, who might perhaps be more easily converted to a non-flesh diet for their schools, if only because boys on that diet are much less irritable, more pleasant and easy to teach and manage, as well as less liable to sickness.

The experience in one of the Barnado Homes is strong evidence on both these points. But even if schoolmasters were willing, I do not think that satisfactory results would be produced unless the

parents themselves, and particularly the fathers, adopted a non-flesh diet as well. English boys, no doubt, love their mothers, but the fact does not prevent them from considering women as a sex inferior to men as a sex, and until that has been got out of them it is all important that their fathers as well as their mothers should become non-flesh eaters, otherwise it will be called "one of mother's fads." Do you say that it will be many a day before parents as a rule are prepared to change their diet and other habits for the good of their children? My answer is that it may be so and that before humanity can progress as it should, parents as well as non-parents will have to take very different views as to their duties in other matters besides diet towards those who are younger or weaker or less developed than themselves, and the sooner the fact is pressed on their attention the better.

And this brings me to my last point, viz., that it all comes back to the necessity for the acceptance of the view of Huxley, that self-sacrifice is the law of evolution for the human being; the necessity of the universal application of the doctrine of Brotherhood, of spiritual kinship, which follows from the Fatherhood of God; in a word for the necessity of the Law of Love; and I know few things which help more towards the right attitude than the abandonment of flesh foods. And the reason to my mind is not far to seek. Man is a spiritual being, using his mind, his emotions, his physical being as instruments wherewith to contact earth conditions and learn with his fellow creatures, human and sub-human, how to develop the Christ nature within him, how to grow towards God.

A flesh diet tends to make these instruments less suitable for the use of this spiritual being, less responsive to the right sort of vibrations from within and from without, more responsive to the wrong sort. I do not say that abstinence from flesh foods will turn a man from a devil into an angel in a week or two, but I do say that so far as I have been able to judge from my own experience and that of others, abstinence from flesh foods tends to make the task to live for the highest things less difficult, the desire to live for these things stronger and more stable, constitutes a magnificent foundation on which to work to build up the man of God. And the less the abstinence is practised merely to avoid physical pain and disease, the more it is practised merely *because it is right*, the greater the spiritual benefit conferred. And assuredly a change of habit of which that can be said with truth, is worth a great deal of struggle, supposing even such is needed for any reason; for certain it is that we shall become what we strive to be, either in this earth life or in another!

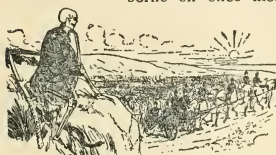
Destiny is but the dictum of the winged soul who afar off recognises her own and calls it into expression.

Ideals are the guiding stars to human achievement—which is the only success that lives.

"Bring out your Living."

By TWELLS BREX.

The Ghost has walked again. War has gone with his death carts through the shambles of the East, crying, "Bring out my dead!" He has borne off once more his scores



of thousands and flung them in his old pits, choked with his heaped millions of all history. And he wants more, for he

has lain low in Europe forty-one years a-hungering.

To-day, to-morrow, next year, he may come in the midnight: the trundle of his wheels, the clank of his tread, the knocking at the houses where women grip lovers, husbands, and sons; the hoarse cry in the darkness, "Bring out your living. More! I want more!"

And whom do the nations appoint to make or prevent wars? A score or two of diplomatists and politicians, cynics, artificers of the artificial, who live in houses where War's knocking is muffled, his cry nothing more than "Masters! Ye have unleashed me. I am off to my garnering."

Not here is his harvest—not from kings drunken with ambition; financiers whose fingers itch for their contracts; politicians who play pawns with stalwart men's lives and poor broken hearts. War does not claim them: he goes to the small, trim houses; he winnows the long streets, taking from every fifth house a man, and leaving a woman too stricken to weep; he ransacks the huts of the poor and smashes their breadwinners into phosphates to manure alien soils.

Yet sometimes the grim cry will not be denied even at the doors of the war-makers. "You have dedicated to me the son who is all your life. Give him to me!—the lover of the daughter who is all your sunlight. Give him to me!"

"For I am War! I know no human bonds. I am War, the great Sexton, whom man, whose life is briefer than the lichen's, has created himself—because he is impatient for his grave. I am War, contrived by old men for the riddance of the young generations that jostle them, and by mad men to prove that all mankind is mad. I am War, the great Epicurean; for I take only the stalwart, the prime, the gallant. I leave you the halt, the weakling, the tuberculous, the criminal, safe in your prisons; the insane, safe in your asylums; the diseased to breed your posterity. And I leave you the fatherless children, and the broken women, to stare into empty destinies."

"You shall build up your nation again with these. You shall confute evolution with these. You shall publish to these the charge of the massed battalions whence thirty men returned. You shall thrill and

console these with your war correspondents' tales of the heaped trenches, the orchestra of human agony, the delirium of hunger and thirst. You shall delight these with your Laocoon metaphor of cholera-stricken who writhe in a mass. You shall prove to the very brute creation the nobility of Man by your pictures of the transport cattle goaded to death or shelled into red mud."

Wars will not cease until they can only be made by dwellers in glass houses. There are some few score gentlemen in Europe now in whose minds was begotten the bare possibility of the Great Proposition—that Armageddon was the inherent sequel to a squabble between Austria and Serbia. If these suave gentlemen had been given munitions and a field of battle, and ordained to settle the Great Proposition by themselves, it would have soon vanished!

The loudest criers for War are not among soldiers, nor from the roof tops of houses that are likely to flame when the invader advances, nor from the men who go quietly to battles which the shouters and plotters bring to pass.

War is, and ever has been, the mighty deluder, who makes us all march to the beat of his drums, who sets our hearts throbbing by the tramp of the regiments, the appeal to passion, the cry to primeval man. We follow him gaping and cheering—we do not see whether he leads us!

Can civilisation go on for ever thus in its self-mockery—building sanatoria, prisons like hotels, hospitals and asylums, fostering the unfit, caressing the criminal, nurturing the wastrel, breeding the tainted? Are we to go on brewing elixirs for creaking lives—while War digs for ever new cemeteries for the Fit?

All the world says: "War is our madness, the distemper that evolution will banish—War is unbelievable, inadmissible, savage past all barbarity—but it is not for our generation to cure it."

Yet four kings or statesmen together could *even now* shape their names in a very cross to blaze in the skies of immortality. Four nations can make four bond oaths—and the unbelievable of centuries would be the achievement of a month! Year by year the pact would strengthen—year by year it would thrust War back to an ugly legend. A new world's conscience would grow. Our children's children would not whisper dreadfully as we do of War's probability—the world would laugh at War's impossibility.

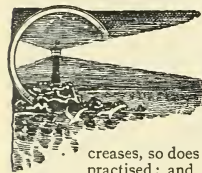
But no—we all say it is not for us; the world must achieve it after we have gone. Women must still bring forth children in agony—and yearn over them with care, for War to devour them when they are strong sons. Taxes shall for ever wring peace out of narrow homes to forge the levins that swathe down strong men like corn—for War is inevitable.

Who says it is inevitable? Who makes it inevitable? The voices of fools and adventurers in the wind. Why is it inevitable? Who can answer that?

Daily Mail.

Editorial Notes.

The battle now raging round the great question whether physiologists shall be allowed to torture animals to the utmost limits of their ingenuity, in the hope of discovering something that may render them famous and perhaps even benefit mankind, becomes fiercer every month. But as the volume of humane protest increases, so does the amount of the cruelty practised; and it is difficult to foresee the end of it all.



The vivisection fraternity have anaesthetised the public conscience by appealing to human selfishness. They have also got themselves richly endowed, by obsessing millionaires with the idea that if they give vast sums to be spent on physiological research they will thereby confer great benefaction upon the community. With this wealth they not only subsidise themselves while they try to carve their way to fame and fortune through living tissues, but are also enabled to publish sensational accounts of their "wonderful discoveries"—with a view to influencing other misguided philanthropists to endow them still further.

A few decades ago even medical journals deprecated the idea of unbridled vivisection, but now the daily and weekly papers publish records of the most horrible atrocities without protest, and even with laudation.

The "surgical marvels" performed by Dr. Alexis Carrel at the Rockefeller Inferno, New York, which have been recorded without deprecation in many journals, are some of the most shocking, useless and wicked experiments ever described in the vile annals of vivisection, and are such as to cause sober minded and thoughtful people to regard him as a moral maniac in whom some demon of cruelty is incarnate. If his deeds, as described by his confederates, and by assistants employed in this hell of cruelty—who have left the place horror-stricken and have filed affidavits which tell what they have witnessed (published by the British Union for the Abolition of Vivisection) were done openly and in public, he would probably be torn to pieces by an infuriated mob. Instead, he is allowed to commit any operations he likes upon the large colony of helpless animals who are in his power, and hundreds of other professional tormenters of God's creatures are being encouraged to emulate such cruelties.

The recent bestowal of the Nobel Prize (for 'Medicine') upon him is an outrage upon public sentiment, and a prostitution of this reward which is simply deplorable. One cannot but suspect that some of the unhallowed Rockefeller gold has been surreptitiously used to bring about this award, so as to persuade this misguided patron of the greatest

iniquity of modern times to think that he is getting a good show for his money.

Where are we drifting? Are the denunciations of this cowardly and systematic torture of the defenceless, made by our noblest thinkers, authors and religious leaders, to count for naught? Is the indignant protest of the whole humane world, reinforced by that of hundreds of eminent physicians who are enlightened and conscientious enough to withstand this flood of ruthless empiricism that is overwhelming the medical world, to be flouted and trampled under foot by an artful clique of moral degenerates who want to revive the dark ages in our midst? Is there no millionaire who will consecrate his God-given wealth to the work of raising barriers against this inundation of devilry that is threatening Society, no patron of humane and rational therapeutics, to be found, who, instead of listening to the plausible misrepresentations of the leaders of the Knife and Cautery School of Pathology, will use his common sense and investigate this subject for himself, and thus ascertain the truth about it?

The Medical Schools of our Hospitals are already so dominated by the High Priests of the Scientific Inquisition that humane sentiment is virtually regarded as akin to lunacy; and the result of this unholy influence is that a new generation of doctors are being sent forth to practice upon mankind, obsessed by the belief that any sacrifice of life or limb is justifiable if only it increases their knowledge, their skill in the use of the knife, or their annual harvest of fees.

The days of the good old-fashioned physician, who was the trusted friend of each family he attended, are well nigh over. Instead, we have the 'surgical specialist' with his Nursing Homes at so many guineas a week, into which he entices as many unwary clients as he can. And when they get interned therein, they are, in only too many cases, like the man in the Bible who was cast into prison by his enemy—they don't get out until they have paid the uttermost farthing that can be extracted from them, for operations performed and empirical treatment. A prominent physician who was retiring from his profession with years and honour, described such unfortunates to me some time ago as "those who had fallen into the hands of the Philistines."

Before many more years have passed, the public will realize the truth, and the dire results of allowing the medical profession to be captured by the vivisectionists who look upon all living bodies, human or sub-human, as mere material for research. Then the instinct of self-preservation will cause a general reaction to set in, and this iniquity will be stamped out by the very people who are now apathetic concerning it. The Law will be set in motion against the scientific criminals who are now allowed to inflict cruelty upon animals with impunity, and they will be duly punished just as other men are punished whose crimes are similar although far less heinous, deliberate and habitual.

It rests with those who have heard the cry of the victims of this Modern Inquisition, and who believe that the whole system is delusive, useless

and immoral, to unite in educating public opinion concerning its real nature. Therefore I invite all our readers to aid in this work, and to join some Society which combats vivisection without delay.

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England's Fatal Land Policy. Sir William Earnshaw Cooper has again rendered great service to his fellow countrymen by exposing the national waste, loss, poverty, unemployment and misery that result from the neglect and sacrifice of British Agriculture. In a volume bearing the above title (C. A. Pearson, Ltd., Henrietta St., W.C., price 2/6), he has demonstrated more clearly than in any of his previous books on political economy, how the British people are being seriously and needlessly impoverished by our governmental mal-administration concerning the land. With entire impartiality he charges Conservatives and Radicals alike with having allowed our agriculture to be strangled for the furtherance of the interests of our great manufacturers (in order that they might be supplied with cheap labour, resulting from rural depopulation, and be able to sell their goods in exchange for foreign corn).

With unanswerable official statistics he proves that the land of the United Kingdom yields more bushels of wheat to the acre than any other land in the world—half as much again as Canada even. Yet with this fact staring us in the face we only cultivate 3,122,063 acres in producing food for the people (including fruit, potatoes, etc.), while 43,570,208 acres are employed in pasturage and crops for cattle-food.

Instead of employing 6,752,598 peasant labourers in a healthful environment on our land, as we might easily do (which means upwards of 16,000,000 including those supported by them), we only employ 2,262,452 in agricultural industry. The rest are driven into the towns to swell the congested labour market, or to the Colonies where they cultivate a less fertile soil successfully under more favourable and helpful governmental conditions.

Whereas Germany employs 15.12 peasants to each 100 acres of cultivated land, Austria 18.01, and Italy 19.04, Gt. Britain only employs 4.84. Yet our land is much more fertile than theirs. In consequence, the middle classes are heavily taxed to maintain a vast army of unemployed labourers and paupers, for whom work could be found if the agricultural industry were fostered and protected; the kingdom depends upon imported food and would soon be starved into submission by a foreign foe if our fleet were shattered; and all sections of the community suffer loss because of this neglect of the wealth that lies in our soil.

The plausible argument that the rural populace only go into the towns to get amusement and brightness is manifestly unsound, for the multitudes who are going to Canada in ever increasing thousands, are facing and choosing a still more isolated and rural life. And these courageous emigrants who are being driven from their native land would cultivate British soil if they could support themselves by doing so, and be properly

housed, in consequence of some co-operative scheme for providing cottage dwellings with the assistance of the State.

Sir William rightly charges the Manchester School of Politicians with initiating our present fatal policy, and our Party System of Government, which considers votes and office before the country's welfare, with continuing it. Other countries grow nearly all their own food and are virtually self supporting, whereas Britain only grows one-fifth.

He forcefully and ably pleads that this anomaly shall be ended, and that Britain shall be governed by patriotic and enlightened statesmen instead of by partisans as under our present system; and he invites every man who loves his country to help to bring about this desirable change, so that the gaunt skeletons of Unemployment and Discontent may no longer stalk through the land.

This book should be read by everyone, as it deals with the root-cause of much of our social misery, poverty and national ill-health, and it is noteworthy that its contents have been recently corroborated by the able articles written for the *Daily Mail* by the Duke of Marlborough on this important subject.

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Bulgaria's Centenarians. It is a remarkable fact that Bulgaria provides 75 per cent. of Europe's Centenarians, while all the other countries combined produce the other 25 per cent. There must be a reason for this.

The Bulgarian Consul-General at Manchester, M. Angeloff, recently threw some light on the subject during an interview with a representative of the *Daily Chronicle*. He said:—

"My great-grandfather died about 20 years ago at the age of 132 or 134. I remember being at a big family party in Sofia on the occasion of a wedding of an aunt. I was not much more than a boy then, at any rate I was a youngster compared with my great-grandfather, who was present, and who was, to everyone's knowledge, about 120 years of age.

"He was a wonderful old gentleman, and he made a speech in which he said he was proud to see so many descendants about him. He had a grim sense of humour, and I do not think the young people quite relished the old man's jest that he meant to live until he had buried all his children. At that time he was the father of 26 children, two of them by a second wife, whom he had taken to himself when he was over 90 years of age.

"At the family party of which I am speaking some of the old gentleman's children were octogenarians and even nonagenarians, and the extraordinary thing is that he did actually see the fulfilment of his prophesy; he lived longer than all his children, and he died shortly after he had buried the last of them.

"How do I account for the long life of the Bulgarians?

"Well, I attribute it to the sobriety of the nation in general. We are a very temperate people, and being largely engaged in agricultural pursuits, we live in the open air. That is a great asset, and there is also the fact that we are not great consumers of meat. We are great vegetarians, and some of our poorer people live practically on cereals, vegetables and sour milk."

M. Angeloff's father is now 88 years of age, and as his son says, "is as active as a man of 40." He frequently spends eight hours a day in the saddle, riding round his estate, and he has still all his teeth."

Here then we have an additional reason for advocating the repopulation of the rural districts of England, and also a general adoption of healthful vegetarian dietary.

The Slaughter Scandal.

The following report (*Kelso Mail*) of a discussion at the Town Council Meeting of the Borough of Kelso, shows how difficult it is to humanise animal slaughter, and how ineffectual are the palliatives recommended as a solution of this great question. Here in a public abattoir a "humane killer" is provided gratis, and the slaughtermen apparently decline to use it because it interferes with their trade. This is their attitude in many places.

"Councillor Hill said that although the Town Council had provided a 'Humane Killer' for use at the slaughter-house, some of the butchers were not making use of the instrument. He would like to know if anything could be done to make the use of the 'killer' compulsory. Another matter to which he thought objection should be taken was the presence of companies of boys at the slaughter-house during slaughtering operations.

Bailie Stevenson said there had been merely a recommendation to the butchers that they should make use of the 'Humane Killer,' and if it was desired to make the use of the instrument compulsory they would require to frame and pass by-laws on the subject. When the Council had been at the expense of providing a 'Humane Killer' and also cartridges for charging it, he thought it was very desirable that the instrument should be in general use. With regard to the presence of boys at the slaughter-house while animals were being killed, this was quite against the rules regulating the place, and the committee would see that the practice was put a stop to.

Councillor Hill said that when visiting the slaughter-house he saw the 'Humane Killer' used on two bullocks, which were killed instantly. In the case of another animal the butcher felled it with a hammer. After delivering one blow he asked for a larger hammer, and while this was being brought the poor brute was left standing suffering from the first blow. He thought that the use of the 'killer' should be made compulsory.

Mr. Hume (burgh surveyor) said that the butchers were in the habit of getting boys to help them at the slaughter-house, and other boys also followed in."

The only way for sincerely humane people who are cognisant of the horrors of flesh-traffic, and who want to have clean hands concerning this gigantic evil, is to abstain altogether from its patronage. But those who have not yet developed that spiritual discernment and consciousness which make such action an imperative obligation, and who consequently are not yet disposed to make personal sacrifice for the great principle involved, should at least demand that their flesh-ration is provided with as little suffering as possible. They should feel themselves responsible to ascertain by enquiry and personal observation that they are not aiding and abetting the crime of cruelty to animals—which under any other circumstances is declared by Statute to be a penal offence, and is punishable by fine or imprisonment.

* * *

The Simple Life Exhibition.

The Fourth Annual Simple Life Exhibition will be held at the Caxton Hall, Westminster, on April 15th, 16th, 17th, and 18th, from noon to nine each day, particulars of which will be found in our advertisement columns. The success which attended this Exhibition last year, and the great amount of interest shown by the crowds who visited it, should be a guarantee that it will be worth seeing this year. The Lectures and displays are most instructive, as well as being helpful to our Cause, therefore I hope that all our readers will see it and take their friends. Everything that is up-to-date in Food Reform will doubtless be on show,

and many valuable hints will be available; and in the O.G.A. room the latest literature and information can be obtained.

Tickets can be supplied at our Offices; and our Hon. Secretary will be glad to hear from any Volunteer helpers who can assist on either day in the O.G.A. Section.

* * *

A Distinguished Food Reformer. It would be difficult to find any British subject who has laboured more ardently and effectively for the furtherance of the Food Reform Movement than Dr. Josiah Oldfield, whose portrait is published in the pictorial supplement accompanying our present issue, therefore I gladly take this opportunity of saying a few words about this distinguished worker for our Cause.

Dr. Oldfield became a convert to the principles which form the basis of our Society some thirty years ago when studying at Oxford for his degree in Theology. He was impressed with the fact that all the great Religions expect abstinence from carnal food from their spiritual leaders, especially during times of exaltation, and he felt convinced that the diet which was considered essential for those who aspire to reach the higher walks of spiritual attainment, must be good for all; therefore he resolved that his first Lenten fast entered upon after embracing these views, should be made perpetual. Since that time he has not consciously partaken of fish, flesh, or fowl, and he has laboured with pen and voice for the advocacy of our Cause, with a zeal and devotion that are beyond all praise.

Finding so many faddists connected with the existing organizations of that day, Dr. Oldfield resolved to work as a free lance, but before long he was drawn into co-operation with the London Vegetarian Society, and soon became one of its leaders. For many years he directed the organization of the Vegetarian Federal Union, was Editor of *The Vegetarian*; and was selected to write the articles on Food Reform in the *Encyclopædia Britannica* and *Chambers' Encyclopædia*. He has also contributed a great number of articles to the most prominent monthly and quarterly Magazines.

To be a Food Reformer in those days was a serious matter, as the facilities which we now enjoy were then non-existent. When eating his dinners at Lincoln's Inn, as a barrister, he was often unable to obtain much more than potatoes and bread for the eight or nine shillings which they cost him.

Having taken his degree in Theology, he next secured the highest degree in Law, taking his D.C.L. at Oxford at the same time as Sir Frederick Pollock—the thesis which secured the degree being a book entitled *The Penalty of Death*, which is the standard book on this subject.

He next qualified as a physician and surgeon, and has contributed to the medical press important papers on the relation of Diet and Disease, and on the curative treatment of feeding and fasting. Dr. Oldfield is also a keen Territorial officer and holds the rank of Major in the Royal Army Medical Corps.

In 1903 he founded the Lady Margaret Hospital at Bromley, an unique institution which has never been in debt (not because it has been amply endowed or adequately supported, but solely as a matter of principle), which treats its London patients outside the city, and which makes fruitarian diet the rule for all patients and members of the staff within the building. Of this Hospital, Dr. Oldfield has been Senior Physician and Medical Superintendent up to the present time. Commencing with one bed, it now has forty, and the nursing staff has increased from one to twenty-four.

The advantages of fruitarian diet in the treatment of medical and surgical cases, have here been abundantly demonstrated, a great object lesson having been thus provided, and, in addition, a most beneficent healing ministry has been carried on which has brought blessing into the lives of hundreds of sufferers. No nurse on the staff has ever broken down through ill-health (although such collapses are not infrequent in ordinary hospitals), the record of operations without any fatal result is quite exceptional, and the Governors are able to say truthfully that in consequence of no dead bodies being carried into the building, very few are ever carried out—in some years none at all. Four nurses trained at Bromley, have taken the C.M.B. Diploma during their course of residence in the Lying-in-Hospitals in London, and yet have kept to their fruitarian food. All of the nursing staff are trained to prepare invalid cookery, in addition to nursing. A school of Embroidery and Art Needlework is established in connection with this Charity, so as to enable some of the poorer patients to prolong their residence and treatment by earning something towards its cost.

If the charitable public knew how much good has been done at this Hospital and at its Dispensary for out-patients in Camberwell, they would, I feel sure, support it liberally, instead of leaving its Governors to contend with the difficulties of financial limitation.

Dr. Oldfield also founded the Fruitarian Society and the Society for the Abolition of Capital Punishment, and has been one of the most helpful and prominent writers, speakers, and advisers of The Order of the Golden Age for the past fifteen years. His voluntary services for the furtherance of the Food Reformation, of which I cannot speak too highly, have always been cheerfully rendered, although in many cases his platform work for our Society has necessitated his incurring financial loss through sacrificing the time that is so valuable in his profession. Both at home and abroad, he has always held our flag high, and stood unflinchingly for the great principles of humanity and purity in diet; and his strenuous philanthropic life-work merits far more eulogy than the small tribute of respect and appreciation which by these few lines I am able to record.

* * *

The Nut Industry. "Every dog has its day," and among edibles the turn of the nut has, apparently, arrived. The enormous growth of the nut industry that is now taking place augurs well for the future of our Cause.

The imports of coco-nut oil and copra (the latter being the solid part of the nut used for cattle-food) in six European countries increased from £9,424,692 in 1908 to £15,827,737 in 1910. Sir W. H. Lever, Bt., recently wrote: "I know of no field of Tropical Agriculture that is so promising at the present moment as coco-nut planting. The world is only just awaking to the value of coco-nut oil in the manufacture of artificial butter of the highest quality."

Lord Ebury at a meeting of Van den Berghs, Ltd., the well known Margarine Manufacturers, stated that:

"An unprecedented advance was observable in the consumption of margarine. This is attributed partly to the adoption of certain vegetable fats as ingredients of manufacture, but, in any case, it seems clear that the product has taken a greater hold than ever upon the public taste throughout the entire range of the Company's operations."

Sir W. G. Watson, Bart., Chairman of the Maypole Dairy Company, Limited, in a recent speech said:

"The use of refined nut fats in lieu of animal fats for the manufacture of our margarine has greatly increased its popularity, and has made it very difficult for the factories to keep pace with the huge demand for Maypole Margarine."

And Sir Henry Dalziel, M.P., Chairman of Pearks, Limited, said at a recent Meeting of Shareholders:

"Nut Margarine maintains its hold upon the public fancy, the trade has enormously increased, and there is practically no limit to the future growth of sales in this department. Margarine is to-day on a very different footing from what it occupied before the advent of our nut product."

* * *

A revised and much improved Seventh Edition of the 'Comprehensive Guide Book. Book to a Natural and Humane Diet' is now in the press, and copies will be ready for delivery about April 15th. They are all bound in cream art linen boards, printed with gold lettering, and the price is 2/- net (2/2 post free). A large number of new recipes are added, the former ones have been much amended, some menus are included, the book is enlarged, and particulars of the latest commercial food-products and substitutes for flesh-food are given. A new and original Food-Chart shews at a glance how to obtain sufficient protein from various types of food, including many proprietary Nut Meats, etc., the food values of which are collectively given for the first time in a book of this sort.

This volume will prove helpful to all our readers, even if they possess copies of the last edition which was published some years ago, for it contains a lot of up-to-date information that every abstainer from meat needs to know.

The Council of The Order hope that many friends will use it as a gift-book, and thus increase its circulation. All profits derived from its publication are devoted, as in the case of all the previous editions, to the furtherance of the work of our Society.

Now that meatless dishes are becoming popular among business men for health reasons, and in almost every household—even if only to provide a change from the wearisome round of incessant animal food—this book should be acceptable to many who are not, as yet, seriously interested in Food-Reform. And as it will prove an effective

means of winning new converts to our humane and more rational system of dietetics in every home, let me suggest that it may well be used by our Members and Friends for this purpose.

* * *

The Prevention of Cancer.

The first Annual Report of the Society for the Prevention and Relief of Cancer can be obtained from the Hon. Secretary, 15, Ranelagh Rd., Belgravia, London, S.W., and it should be read by all who are seriously interested in the matter.

Under the Patronage of the Duchess of Hamilton and the Presidency of Dr. Robert Bell, this new Society is likely to do a most important work, and it deserves the encouragement and support of all humanitarians. Its origin is based on the following convictions:—

(a) That the cause or causes of Cancer may be more successfully sought by a careful investigation of the dietetic and other habits of the community than in the dissecting laboratory.

(b) That the treatment and cure of the disease may be more confidently looked for in the intelligent application of dietetic principles and the skill of the physician than in the surgeon's knife and the operating theatre.

(c) That the prevention of the disease can only be secured by studying, and, where necessary, reforming the common habits of the people.

Its aims are, to collect facts concerning Cancer pathology, and the habits and environment of patients; to awaken the public to a realisation of the importance of hygienic living and purity of diet as preventive measures; to develop a league of progressive physicians who will study and treat the disease on these hopeful lines; and to institute Hospitals and nursing homes where such treatment can be carried out.

* * *

Athletic Notes.

On January 4th, the Brothers Bacon, who are such brilliant examples of what fruitarianism can do for athletes, again distinguished themselves in the

Amateur Wrestling Championships, held in the German Gymnastic Society's Hall, in London. E. H. Bacon defeated A. E. Gould in the final of the Graeco-Roman Light-Weight Championship—securing two falls in twenty minutes. In the Catch-as-Catch-Can Middle-Weight Championship, S. V. Bacon vanquished J. Winskell, obtaining the first fall in 2 mins. 45 secs. and the second in 2 mins. 30 secs. On Saturday, January 18th, the running team of the Irish Vegetarian Club defeated the Dublin University Harriers in a six miles cross-country match over the Meadowbrook Course at Dundrum, Dublin.

On February 7th, at New York, U.S.A., the fruitarian, Hans Kolehmainen, the World's Professional Pedestrian Champion and Marathon World's Record holder, put up a record for indoor running by covering five miles in 24 mins. 58 secs.

* * *

Summer Schools.

Summer Schools conducted on Food Reform principles will be held at Brighton and Bexhill during the months of July, August and September. A

number of lectures will be given at the former, the programme of which may be had of Mr. H. S. Massingham, 19, Norfolk Terrace, Brighton. Full particulars of the Bexhill School may be obtained from Miss Edith Sutch, 100, Newington Causeway, London, S.E.

The following donations towards the Work of The Order have been received since our last issue, including amounts paid in purchase of literature for distribution. The thanks of the Council are tendered to all these friends of our Movement:—

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Our readers are invited to attend any Forthcoming of the following Lectures and to introduce their friends, so as to make them acquainted with the Aims and Work of The Order. The Reception which follows each Lecture affords those who attend an opportunity for obtaining information concerning any aspect of Dietetic Reform, and for meeting others who have experience in this matter:—

April 2nd, at 3.30 p.m., Dr. Hector Munro, "The Physician in Relation to the State."
April 9th, at 3.30 p.m., Dr. Josiah Oldfield, M.A., D.C.L., "Diet and the Alimentary Canal."
April 23rd, at 3.30 p.m., Dr. Dudley D'Auvergne Wright, F.R.C.S., "The Heart, the Head, and the Hand in Daily Life."

May 7th, at 3.30 p.m., Dr. Josiah Oldfield, "Diet and Rheumatism."

May 14th, at 3.30 p.m., Dr. Josiah Oldfield, "Diet and Appendicitis."

May 28th, at 3.30 p.m., Dr. Josiah Oldfield, "Diet and Dyspepsia."

In connection with the series of Lectures on 'Foods and their Values,' recently given in the Lecture Room of The Order of the Golden Age by Dr. Oldfield—Walker Lecturer on Dietetics to the Lady Margaret Hospital—the Examiners announce that the prizes for the Examination have been awarded as follows:—Miss M. Scott, 1st prize, £3 3s. 0d; Mrs. Spiller, 2nd prize, £1 1s. 0d; Mme. Emile Cohn, 3rd prize, 10s. 6d.

On another page will be found a few pictures illustrating the work of the Lady Margaret Hospital and the private Home that is attached to it.

Patients in the Hospital cost the Council the sum of one guinea per week and those who can afford to pay this have the pleasure of knowing that they are paying their own way. Poor people who cannot afford this, can be admitted to the Hospital for whatever sum they can afford—however little—or even quite free, if they are too poor to pay anything, by getting their friends to subscribe to the Hospital and then using the "Letters" to which they become entitled. All can help by taking collecting boxes, collecting cards, holding sales of work, etc.

The Annual Meeting of Governors will be held at the Hotel Metropole on Wednesday, April 30th, at 3.30 p.m., and cards of invitation will be gladly sent to all who would like to be present.

The Founders Day Garden party will be held at Bromley on Saturday June 28, and a cordial invitation is extended to all who are interested in the Hospital to write for a card of invitation.

A private Home with sleeping Verandahs, and secluded lawn for barefoot walking and exercise, is attached to the Hospital, so that the sick and suffering in all classes of life can obtain here a treatment based on natural laws and a diet free from all taint of death or the slaughter-house.

Visitors are always welcomed to tea on a Friday afternoon and the Hospital, and Home are open to inspection at all convenient times.

The Occult Power of Will.

ITS MODERN RE-DISCOVERY.

By L. HODGKINSON.

I sat in a large London drawing room not long ago. There was a delicate scent of flowers in the air, and the distant traffic sounded muffled,



subdued, like the bourdon of a huge bee murmuring itself to sleep. The little gilt chairs were set in close ranks, and in the dim lamplight rows of faces turned with a sort of tense expectancy towards the man who was addressing them—a man with inly-lit eyes—who pointed to strange diagrams of massed colours pinned on a screen beside him.

His subject was one branch of what is called psychism—the aura or ray that surrounds the human body, and his tone of reticent conviction swayed the assemblage until they looked half doubtfully, half expectantly upon each other for the new ray—the new Star in the East, heralding the knowledge of powers unknown.

There is no doubt a deep and wide-spread interest in these possibilities. Though the air about them is dark, there is a stirring in it—a thinning of the darkness as if dawn were at hand.

Psychism is gathering in its thousands. Its gospel is that there are powers of mind and body as yet scarcely used; wireless telegraphy outspeeding Marconi; power to will and to take; to unite one mind in speechless communion with another; to heal by subtle influences; to build up character by suggestion—in one word to weld mind and body into one strength for all purposes desired and desirable.

This is a great hope.

As for the aura—that is falling rapidly within the domain of exact knowledge. Dr. Kilner, late X-ray specialist of St. Thomas's Hospital, has invented chemical screens whereby anyone may see it who takes the trouble to follow his instructions. He has also published a remarkably interesting medical book on the subject ("The Human Atmosphere") and now uses his observations daily for purposes of diagnosis, since he finds extraordinary differences in this radiant generation, varying with the states of health.

A very engrossing aspect of the questions raised by psychism in this—How far were our ancestors and the early world justified in beliefs that the 17th and 18th centuries dismissed contemptuously as deluded superstitions? As knowledge advances we grow humbler. We become aware that the people did not walk in a wholly gross darkness until the middle of the 19th century, and that even in remoter ages there were probably gleams of truth and light. In traversing the ages humanity may have dropped as well as picked up some

treasures. The wisdom of the Egyptians might teach us something were it available.

Now in all times known to us we have the belief in the occult. Let us dismiss the association of magic from that word and take it merely as the super-normal. In the old testament we get the rods of the wise men at the court of Pharaoh becoming horribly alive and crawling snake-like upon the throne, to be devoured by the more potent rod of Aaron. We have the Nile, the life of Egypt, flowing with blood, and later a horror of great darkness. We have the sun standing still, and the moon pausing over the valley of Ajalon; and the Voltarian spirit, or, later, the crass materialism of the Huxleyan attitude of mind says—"These things could never have been seen. They entirely invalidate these ancient records which are valuable otherwise from the historical and ethnological points of view. They belonged to an age in which the value of evidence was not understood."

Things can of course be dismissed in this superior way, but where the mind of man is concerned we must go cautiously, for the influence of the mind on what is called matter is only beginning to be guessed.

Suppose these things never did happen, yet suppose they were actually *seen* to happen? Suppose a compelling will casts its glamour on other eyes and stamps the picture envisaged by itself indelibly upon the brain?

A man known to me, whose truth and honour I have no reason to doubt, told me that he and many with him saw a naked Hindoo stand a lot of water at a distance from himself on the deck of a ship, beckon the water until it rose snake-like in the vessel and flowed towards him. He raised an arresting finger and it stopped; beckoned again and it flowed on to his feet. I believe that story, but I do not believe that the water transgressed the law of gravity. I think it was *seen*, but did not *happen*.

I have collected another story—also Indian—of a man who saw an Indian boy sitting comely on the ground before a verandah, whilst the rest of the party—all but this man—saw him standing unsupported in the air several feet above their heads. Again I believe they saw it. Yet this is not in the least more wonderful than that the rods of the Magicians (so-called) should be swallowed up by that of Aaron.

A doctor told me that he had seen a boy assured that a common lead pencil was a red-hot poker. The shrinking flesh was touched with that very uninteresting point, but in due time there was a blister. The brain had obeyed its master and all the nerve centres had telegraphed the danger signal of fire, and what we call the material had responded.

I might multiply these stories indefinitely, and they abound to-day. But what is the interest of them? Just this; that behind them all lies power,—undisciplined, almost as unrecognised as electricity was a hundred years ago, but tapped at times consciously or unconsciously as the case may be and sweeping what we have thought the real and tangible before it like a feather in a gale.

What is Mind? We should not answer glibly now—"No Matter!" What is Matter? We could not say "Never mind," we do not know. It has all to be unravelled. We are really beginning to know enough to assure us that we know almost nothing.

Let us take one of the beliefs that may well seem—in spite of its Biblical sanction—to embody the densest ignorance and superstition—namely the belief in witchcraft—the belief that human beings could develop a malignant power that made them to a certain extent a controlling force in the affairs of others. It can scarcely now seem madness to suggest that the same force which compelled the mind and flesh of a boy to believe in a burning power in a lead pencil, might suggest to a love sick girl that she was wasting away like the wax image of herself set before a flame and stabbed in heart and brain with needles. Nay it is conceivable that the making of this image, moulded and shaped with hatred, might have power to concentrate the evil will of its maker on the object it represented; and if thought really be a thing, if intense will can work in the external world, it may, when the rules of the game are known, be as conceivable that sane people can be affected in body and mind by the determination of others as that a hand can raise a chair from one place and set it down in another.

I say "some people," for it seems clear that others have their defences and appear to be impregnable. Certain it is, however, that Doctor Anna Kingsford believed to the end of her days that she had by focussed will-power slain Claud Bernard, the vivisector, who for reason of his cruelties was abhorrent in her eyes.

It is very difficult to admit that a universally held belief has no basis of truth, however overlaid with error. It may be that it is of the utmost practical importance for us to re-discover the power and limits of the human will. Its misdirection may bring upon us calamities which have never been traced to their rightful source. Its right employment might lift the Race to heights undreamed of.

There are also many subtle influences at work in human inter-communion. What is the chill aura that envelops us in the society of people of whom we know nothing, but that every nerve of us cries "Beware!"? What is the reason that with some people—worthy enough—our natures can put forth no bud, no blossom? We shrink into our fortress of individuality. While with others—still no reason given!—we expand into completeness, and bask in the sunshine. It is no answer to say we like or do not like them. There is some deep—probably physical cause at work—some vibrations that jar, something that troubles the air, some hostility of cells and elements that will not be appeased, or, on the other hand, some mutual fusion that brings to birth satisfaction, rest, happiness.

The secret of all personal magnetism, of love itself, lies hidden probably in these mysterious mental and physical impulses which seem now so blind and inexplicable. It is probably all Law working with absolute certitude in its own domain.

But think of the power that compels a man to see with your eyes and think with your thought! It cannot be dismissed as hypnotism (which is wonderful in its own way). The hypnotic trance is otherwise induced. You, so to speak, stun and overpower your prey, body and mind, and use him like a dead thing for your ends. But in the other case you take his living reason captive. He sees and is convinced.

This is a power so dangerous that I contend that it should be investigated and understood that we may know its laws and the line of defence. We had better realize that the human mind is not the impenetrable mystery we once believed it to be. I have seen instances of thought-reading, and of what is called psychometry, so wonderful that there could be no reasonable doubt that the one mind was reading the secrets of the other like a printed book.

The point is not whether all this is objectionable or the reverse—but whether it is *true*, and if it is true how we shall adjust it to the conditions of life.

What I plead for then is scientific investigation of these matters. If there is even a grain of truth in them they are not mere drawing room amusements but mighty physical and mental facts at work. Whether there is any distinction between the two only research can show. It may be that there is no dividing line at all between what we call spirit and matter—that they are one and the same—sometimes permeable, sometimes impermeable in obedience to laws of which we do not know the alphabet.

But to wield great forces in ignorance of their scope, is only worthy of children, and to neglect facts because they do not square with our pre-conceived ideas is the mental attitude of savages. Let us face the situation that psychism (as apart from spiritualism) is attracting many of the best and keenest minds of the present day. No one can deny that there is much fraud and self-deception, but it has never been safe to shut the eyes to truth because of the admixture of falsehood. Attitude, one way or another, is absolutely necessary in a case of this kind. For quite certainly the situation must be faced sooner or later.

HOW TO HELP.

You are invited to aid in promoting Food-Reform in some of the following ways:—

Arrange a debate or meeting in your neighbourhood and speak on behalf of the Cause. The O.G.A. cannot yet afford to engage salaried Lecturers, therefore it depends upon the voluntary efforts of its Members and Friends.

Write to the local or daily newspapers, deprecating cruelty and advocating humane diet.

Obtain our official literature, and lend or sell it. Such action will make converts and help our funds.

Talk about the subject tactfully, and try to form a group of local workers.

Try to interest philanthropic people, and persuade them to help our Society.

Keep yourself looking fit, so as to personally recommend fruitarianism.

Physical Self-Culture.

By The Hon. NEVILLE LYTTON.

As I have been asked to write something about the connection between diet and athletics, I think it may interest the readers of this Magazine to know something of my experience at a public school.

I do not suppose there was ever a person more enthusiastic over physical exercises or more desirous to excel than I was. I used to dream of the centuries that I was making at cricket, and the goals I was kicking at football—and yet, alas, my athletic record was, to put it mildly, mediocre. As I look backwards I cannot help thinking that my failure was not not entirely due to incompetence and lack of endowment for games. Since leaving school I have made many experiments as to the effect of diet on endurance, speed, suppleness, strength, etc., and my conclusion is that only about 50 per cent of school boys, fed on what I was fed on, could possibly be sufficiently healthy to attain to athletic distinction. To explain myself more clearly, I will give a typical day's diet such as was the universal practice in my time.

Before early School.—Cup of coffee and bun.

Breakfast.—Kidneys or fish, or eggs and bacon, followed by cold potted meat, and marmalade and bread and butter. Several cups of strong tea.

Lunch.—Two helpings of beef or mutton, greens and potatoes, bread, rice pudding or suet pudding, desert. Beer or water.

High Tea.—Eggs, toast and butter, followed by cold tongue, marmalade, several cups of strong tea.

Supper.—Two helpings of beef or mutton. Pickles. Beer or water.

It will be seen from this list that about six to eight helpings of meat were always provided, also that strong tea was partaken of twice a day. The result of this diet was very much what might have been expected. There was only one boy during my time who might be described as perfectly healthy, summer and winter. The majority had in excess slight ailments such as colds, stiffness, cramp, varicose veins, and some few were, like myself, almost constantly rheumatic. The only time of the year when I could move my limbs with perfect freedom was towards the end of the summer term. The chief defect of this school diet is the gross excess of nitrogenous food. Heaven forbid that growing boys should be underfed. Let them be overfed rather than underfed, but this extravagance of nourishment only produces a weak anæmic race with no power of resistance. Without insisting upon imposing upon schoolmasters the uttermost demands of food reform, why should not meat be restricted to once a day?—one cereal dish and one nut dish being given as a substitute for the larger quantities of meat; weak tea instead of strong tea; and only beer or other acid drinks in the hot weather.

There were to my mind other defects in physical training at school which have, I believe, been

remedied since my day. There was no supervision as to the progress of physical development, and consequently many boys became one-sided, or, in some way, unsymmetrical. The fault of too much indulgence in games is that one set of muscles are developed at the expense of the others. On the other hand, the fault of physical culturists, as a rule, is that they pay too much attention to the size of their muscles. The value of games is that not only are they trials of strength but above all things, trials of skill. The brain of the man who can do 6,000 knee-bending exercises running is better imagined than described. The most essential qualities for the perfect athlete are quickness, skill, symmetry, and, most important of all, grace.

At all public schools there should be a regular inspection of physical development. And exercises should be prescribed to counteract the deficiencies of development caused by games. Then exercises should be made as human and as interesting as possible. Skipping and punch-balling, sawing and chopping are better than dumbbells or exercises.

The danger that food reformers run is that of thinking that diet is everything. If they have an ache or a pain or an ailment or any kind, they at once put it down to insufficient strictness of diet, whereas they may be neglecting some other law of health which is quite as important as diet. Every muscle in the body should be exercised at least once a day. This need not mean violent or protracted exercise.

People should get in the habit of looking at themselves every day in a looking-glass without any clothes on, and they should try to arrive at some conclusion as to what they ought to look like, i.e., what would be the most ideal vision of themselves. They should then try and evolve a set of exercises which should fill up the undesirable hollows and remove roundness from the wrong places and put it in the right places. This cult of one's own body is the only noble way of being well dressed. If it were possible to imagine the members of our Houses of Parliament sitting in debate unclothed, the dignity of our legislators would fall to the ground. They would be obviously (as indeed they are actually) far inferior to many savage races.

One word more as to training for special events. I think that such training is always harmful. The body should always be well-trained, and an athlete should be able to strike his form at any moment. The anticipation of great events such as important matches or prize-fights makes great demands upon the nervous system and interrupts too much the normal course of life.

I am sure that such diet reforms as I have suggested for public schools would meet with the approval of most medical men of to-day. It is not desirable to produce more record breakers or more scholars—Heaven knows there are enough of these already. But it is desirable to aim at raising the standard of general health, general happiness, imagination, beauty, appropriateness—in fact all the good qualities that are typical of the flourishing periods of the human race.

Poisonous Stimulants.

Their Immediate and Remote Effects.

By A PHYSICIAN.

It is surely one of the most extraordinary phenomena in the history of human life upon this planet that men should take to poisoning themselves with drugs which they know to be deadly, and in spite of this knowledge be quite unable to resist the temptation to take them. Health, wealth, position, fame and family happiness are all sacrificed one after the other before the poison crave. Men who once were reasonable beings become in the course of years mere self-indulgent sots,



furiously wild animals or finally dangerous and unrestrainable lunatics. And this is the result of what was at first simply a crave for stimulation, requiring ever more and more of the stimulant to keep it in check.

For this is one of the essential characteristics of all stimulation, that the same dose repeated and repeated produces, not the same effect, but an ever diminishing effect, and to produce the same effect a constantly increasing dose must be taken. The man who begins with drops of laudanum eventually drinks it out of wine glasses and tumblers. In the case of a food this is not so; each time a given quantity of food is taken and digested it produces exactly the same amount of force; thus we can always tell whether we are dealing with a food or a stimulant.

It is really startling to reckon up how many of those who stood by one's side in undergraduate days have been sent to a premature grave by alcohol or drugs. And some of those I best remember were the brightest men of their day. And of this also there is a simple explanation, for those whose brain is a fine sensitive instrument are more easily deranged by stimulants and depressants and by that slow and defective circulation which excess of waste products in the blood produces.

Until we discover the cause of these phenomena we are practically powerless either to prevent or cure.

Some I remember were fine fellows whose friends would have done anything on earth to save them, they were members of my Profession and so had access to all that was known on the matter, and yet in a few years they died in misery and as certainly as a puppy is drowned with a stone round its neck.

But much water has run under the bridge since then; we have to-day got a better view of the enemy, can explain all his peculiarities, can prevent his attack or even drag the victim out of his clutches with a certainty that is practically absolute. Of course a patient who is so far gone as to be already irresponsible may have to give up his freedom for a

year or two till the ravages of the enemy have been obliterated; but there is now no doubt as to the result, and the final cure is effected without the use of any drugs, merely by putting right what was originally wrong. All resort to drugs is, in the ultimate outlook, a mere substitution of one form of poisoning for another. The only way to real freedom is to leave off all stimulants and drugs and to get the patient into such a condition that they shall never again be wanted; that a crave of any kind shall be impossible.

At this stage we have to answer three questions. (1). Why does any man ever want a stimulant? (2). Why does the crave increase and become ever more and more irresistible? (3). Why have all drug treatments failed to cure?

Why then did my fellow students perish? To-day the answer is quite simple—"Because they were meat eaters." Meat is a stimulant and once having begun stimulation they were forced to go on and to constantly increase the dose. First people take meat once a day, then twice and finally, as at present, three or even four times a day is not thought extraordinary. Then meat soon brings behind it alcohol, tea and coffee, and these like the meat were taken from one to four times a day and taken ever stronger and stronger. Then soups, beef-teas, meat extracts and savouries were added and chocolate and cocoa thrown in, and, when alcohol failed, opium, morphine and cocaine became temporary resting places on the downward path.

The beginning of it all was the meat eating, meat being a food for which man's structure and function have never fitted him. The way out lies in retracing our steps and in doing away with the effects of our error.

This brings us to our first question, and the answer is that meat is first a stimulant and later on a depressant. The stimulant stage lasts an hour or two and is thought to be due to the wonderful strength contained in the flesh of the dead ox. But this is a double error, for first of all it is stimulation and not strength at all (and stimulation merely uses up the strength already in the body without putting any new strength into it); and secondly it is not due to the proteids of meat but to the waste products left in the tissues of the ox at death. This can be easily proved by giving the waste products of meat alone without any proteid, and you get quite a powerful stimulation lasting for one or two hours just as the stimulation of meat does. The depression which follows does not come for six or eight hours, or, like that after wine or other alcohol, not till next morning. The blood is now again loaded with waste products and a further dose of stimulant is required to clear them out of it. The man who had too much wine last night must have brandy and soda this morning to counteract it; and so he goes on and on, ever more and more accumulation of waste products; ever larger and larger doses of stimulant required to clear them out, even for a time.

This is the road to ruin, a road on which the initial false step was feeding on unnatural food

loaded with waste products, and now we know that *the wrong must be righted* if there is to be any lasting success.

The answer to our first question then is that a man wants a stimulant because his blood is loaded with waste products, and it has become thus loaded because he has been living on unnatural food.

The answer to the second question is now quite simple. The crave increases and becomes more imperious because the quantity of waste products to be dealt with gets ever larger and larger. The stimulants taken to relieve the recurrent depression clear the waste products out of the blood but do not clear them out of the body, on the contrary they accumulate them. Then many of the things used to obtain further stimulation, *e.g.*, soups, beef-tea, meat extracts, etc., are themselves waste products, and so they further directly increase the available store. The man who once trusts to such stimulants for power is lost.

The answer to our final question is again quite simple. Drug treatments have failed to cure because they also are tonics and stimulants; they do not clear out the waste products but on the contrary store and accumulate them in the body. While, and so long as they can keep the blood moderately clear of waste products by storing them, the patient feels comparatively well and may think himself cured; but in reality he is living over a volcano which ever gathers power and material and is certain at some future time to overwhelm him.

My fellow students perished because they first lost their way in taking the unnatural food their ignorant parents put in front of them. Then, having adopted the way of stimulation, they added ever more and stronger stimulants, accumulating ever more and more waste products till at last no stimulant or tonic would any longer suffice to hold back their stores, the dams burst and the rush of waste products into the blood overwhelmed the circulation machinery and brought death. Death, not in one way, but in many different ways according to the part of the circulatory system which was weakest and could least withstand a strain when the crash came. They need none of them have perished if they had understood the mechanism of their "diseases," or more accurately, "food poisonings" and had simply gone back to the origin of things and put right what was wrong.

The great danger in all stimulation is that while the immediate stimulant effect is noted and thought to be good, the remote depressant effect, which only comes some hours or days later, is at first overlooked, or when noticed is quite wrongly attributed to everything under the sun but its real cause; and so the dose of poison is repeated and repeated till a deadly and dangerous condition of accumulation is produced.

All stimulation is wrong, and what we have to remember is that every call for a stimulant is a sign of food poisoning, and that for those who are properly fed no stimulant is ever necessary. And so we find to-day that athletes trained on natural food never need stimulants, and have double, sometimes treble, the endurance of those fed wrongly.

"Properly fed" must include sufficient food (proteid), and of course those who are starving will want stimulants and everything else. But apart from starvation there is no cause for a stimulant crave except food-poisoning and its results. The flesh of all dead animals is full of waste products and these are first stimulants and then depressants, and those who take them are initiated in the deadly path of stimulation, and not seeing their danger, plunge ever deeper and deeper till their condition often becomes hopeless.

It is not after all quite so easy as some of us have perhaps imagined to do evil in the universe and escape its consequences, our cruel traffic in flesh brings a retribution in ways undreamed of by those who have never seen beyond the end of their noses. Our public houses and our chemists' shops are kept going by the meat trade, and many in these businesses know it quite well. Put these things right from the bottom, and behold we step into a new world in which there is no "disease," no stimulant crave, only strength and power which increase, and endurance which doubles. None will then be "too old" or too diseased at forty, they will only grow old naturally at eighty, ninety or one hundred.

"And as to the microbes?" I hear someone ask. When you have good blood and a natural quick circulation you can swallow them in bushels and you will thrive on them instead of their thriving on you. At present, no doubt, in your poison laden tissues they flourish as in a sewage farm. In the wisest future they will be powerless for harm.

Money may represent power, but the less money a man has the quicker will the doctor cure him.

The secret of success in life is for a man to be ready for his opportunity when it comes.

It is often the truth that makes us wrathful; we hear the rest with a superior smile.

It is dangerous to assume that the task of making the way of the transgressor hard is deputed to us.

It is the people who are really interested in the happiness and welfare of others who are best loved in this world, not those who are solely absorbed in their own interests.

Whether any particular day shall bring us more of happiness or suffering, is largely beyond our power to determine; whether each day shall give happiness or suffering to others rests with ourselves.

If we believe that the Food-Reform movement will lessen the world's suffering—human and sub-human—and prove an important factor in the spiritual evolution of mankind, we are under a sacred obligation to do our part in furthering it. It will not suffice merely to endorse it, and then leave all the work to others. We shall be expected to give some of our time, effort, influence or money towards this great Cause, and we shall wish we had done so when the time comes for us to pass hence.

By the Way.

By MRS. HODGKINSON.

Etta W. writes:—"I am troubled by the thought that the flaw in Food Reform is the intense pre-occupation with the material side of things—the body. Should not our thought be more on the spiritual plane?"

Some years ago Mr. Voysey wrote me a beautiful letter on this subject, which I have much pleasure in giving. He treats this difficulty far better than I could myself.

"The relationship of spirit and matter can only be properly dealt with in the steady faith that, in perfection and reality, matter and spirit are one.

We divide spirit from matter because we do not know all the laws of matter and unconsciously or consciously disobey them. We divide matter from spirit because we know so little of spirit that we do not see its connection and identity with matter. Only in the perfection of the consciousness of both is there complete unity to be found.

The spirit can transform the body, and the body can transform the spirit, and naturally so, for they both are one and the same growth, though we cannot say exactly how it is so.

Spirit and matter are like male and female, whose union lies only in the perfection of both. The business of the human race is not only perfect goodness, but perfect knowledge, and they are both one and the same thing; they are both perfect love.

Regarding things in this way exalts our thoughts about the body out of the range of mere petty anxiety to escape aches and pains or early death, into a higher sphere. Our anxiety ceases to be for ourselves, and becomes a care to perfect the instrument of God. It is on this ground alone that there can be any firm foundation for the study of the body and its laws, and wherever we find that a man has added to our true knowledge we may know that he has worked unselfishly. Similarly, when we find a man working unselfishly, we may expect to find him tell the truth. Such was my experience in the matter of health and food. When ill and unable to see things truly, fortunately enough light was left to me to detect the earnestness and unselfishness of the man who told me how certain substances affected the circulation of the blood, and suggested the very simple relation between the circulation and the feeling of well-being, and the power to see truly. I can never forget the kindness and unselfishness of my wise adviser, nor can I cease to be grateful to the man who established the house in which I was taught to put into practice the knowledge that had been obtained.

I have never wavered in my belief in the profound importance of the discoveries which rule flesh and other things containing similar poisons from our diet; and in my adherence to the negative side of the teaching, I have steadily gained in health and strength for a period of over six years."

This letter scarcely needs comment. It embodies, I think, the deepest experience of those who have come to realize the unity that underlies all spiritual and material phenomena. Every truth points steadfastly in the same direction, and health, morality and spiritual insight clasp hands.

Kalend writes:—"I am really getting tired of hearing of Greek frugality and temperance, and consequent beauty and health. I have been reading a book by Athenaeus which is one disgusting record of Greek gluttony from beginning to end. Pray let us cease to worship this fetish."

I really must decline to cease my worship of Greek common sense, which has always seemed to me one of the most enlightening facts in this dark world. I well know the book alluded to. It is "The Deipnosophists," which may be roughly interpreted—as meaning—"Those who are wise in

dinners." Kalend omits to say it was written at a time when Greece had ceased to be the Greece we quote, and it is indeed an Alexandrian book. Also that the state of manners it indicates very likely accounts for the rapid downfall of Greece from the height she occupied when frugality was the rule of the rich as well as the poor.

Let me quote a high authority for her great period before the taint had fastened upon her, and I hope the first sentence may be noted, for it will show how very much too dearly medical skill may be bought.

"It is thought that the general healthy mode of Greek life compensated for, and perhaps accounts for their slow advance in medical science, which remained almost stationary from Hippocrates about 450 B.C. to Galen about 150 A.D. 'To live like an Athenian' meant to live frugally. At Argos the people ate chiefly pears; at Athens figs. In Arcadia and most other nations of Greece acorns were eaten. Bread was made out of meal, salt and water, to which some added oil, while a dish made of rice, cheese, eggs and honey, wrapped in fig-leaves was much esteemed. Another favourite dish was a mixture of cheese, garlic and eggs. It was unlawful until a much later period to kill oxen. Their sweets consisted of fruits and almonds."

This affords a true picture of the real Greece—the Greece of great men. I think we may continue to quote her with untroubled accuracy. But I gleaned one good idea from that rather disagreeable book, "The Deipnosophists," the date of which, by the way, is later than 228 A.D. Sophron is quoted in it as recommending that bread should be made with cheese mixed into it, and I tried this and found it excellent. The cheese, of course, is grated, and the bread made in the usual way, but the lighter and crisper the better. It is a novel form of bread and cheese, but very nourishing and good and it is nice toasted. This is a venerable recipe indeed, but well worth a trial.

It is curious to note, too, that Athenaeus knew and recommends zwieback, which he calls dipyrus, or twice-baked bread. He gives a very long list of biscuits and cakes.

Carmen desires to know, in connection with recent articles on "The Coming Race" and the "Utopias," whether really any scientific man has ever sketched a Utopia. She says that "many literary men have done so, but that it would be more interesting if science had taken the task in hand."

I recall a very interesting forecast of the future by Berthelot, the celebrated French Chemist, than whom none could be better qualified to speak of the matters he discusses. It was one of his aims to discover the constituents of foods and to build them up in the laboratory. He, with other scientists, doubted no longer that the time of artificial food products is upon us, and that man will soon be able to feed artificially, if he so desires. He says that we shall be able to turn to account the unlimited supply of force which the sun furnishes, and that the central heat of the earth will be the

universal servant in the future. To capture this heat, it will be only necessary to excavate to the depth of three miles, a feat which present day engineers could assuredly accomplish, and which the engineers of to-morrow will regard as a matter of course. The earth will be then a vast garden, covered with verdure, forests, and flowers, irrigated by subterraneous streams, a garden in which the human race will live happily, amidst the abundance of the legendary Golden Age.

Berthelot adds:—"Before many more decades have passed the entire conditions of life may be changed, and we shall be compelled to modify all our present theories, social, economic, and even moral, for they will have no more application than the original ideas or light of a blind man who has suddenly received the use of his eyes."

"In the first place agriculture and all the multitudinous pursuits connected with or dependent directly or indirectly with the reproduction of living beings that now serve for the nourishment of mankind, will have disappeared. There will be no meadows filled with flocks and herds, and Man, ceasing to live himself by carnage and the destruction of other living creatures will inevitably improve in disposition and attain a far higher level of morality than at present."

Such is the forecast of Berthelot. It is still a Utopia, but our work and hope bring it nearer every day.

V.X. asks:—"Why do vegetarians so often appear delicate and weakly? If their food is all they claim for it this should not be."

I have seen so many healthy-looking vegetarians that this question is quite meaningless for me. The vegetarian complexion is now becoming almost proverbial, and vegetarian health, strength and endurance have been proved beyond question. But there are certainly failures, and for people whose appearance does not form the advertisement we all desire, some good reasons may be given I think.

Firstly, many take to the vegetarian diet as a last resort,—when recourse to doctors has been of no avail, and when they see the marvels it has done for others. Vegetarianism is of course no magic—it means a steady regeneration of the body. But this takes time and patience, and the transition stages are not the goal.

Again, many vegetarians underfeed in the most insane manner. They give up meat and try to fill its place with bulk, generally of a starchy and indigestible nature,—puddings, cake, bread, vegetables,—and when the inevitable indigestion and languor result, they forget that they have neglected one whole department (and that the most absolutely vital) of the necessary foods which support life.

These people cannot be expected to look well. Then again, there are those who take the foods which, though not involving cruelty and carnage, are yet undesirable as food for our species. These are sinners against science and must expect their reward. And lastly, there are those who neglect the canons of warmth, fresh air, exercise, mental exercise and right thinking,—and they too are

comparative failures. It must be remembered that we are pioneers in the midst of the darkness that covers the peoples. Health, which will be the A.B.C. of our schools in some years' time, takes thought and care now. All one can say is that it is worth it, and that everyone who neglects to do his best and utmost in its pursuit delays the Golden Age for the whole world as well as for himself.

V. Y. writes:—"It is difficult to reconcile the Providential government of the world with the existence of disease—and, indeed, of all evil. One of my friends became a Rationalist on these grounds. What is the opinion of Food Reformers on this point?"

Disease is the natural result of wrong living and is in itself a powerful aid to return to the paths of health. Every symptom of disease is Nature's effort to retrieve the situation. Disease does not tend towards death. It tends away from it.

Sir Frederick Treves developed much the same view in an address to the Edinburgh Philosophical Association when he said that he ventured to think that the conception of disease which was the basis of medicine *à la mode* was not in accord with facts. "If the patient were sick the sickness must be stayed, if he coughed the cough must cease, if he failed to take food he must be made to eat. But disease was one of the good gifts, for its motive was benevolent and protective." Dr. Dewey has perhaps put the matter more neatly in saying: "Disease is never an attack, but always a *summing up*. It is a curative condition of bodily sins that, borne to the limit of endurance, must needs be settled or death will come."

The true power of healing lies within the body, in opposition to the idea that it lies outside the body in some bottle or substance supplied by the physician. Dr. Densmore puts the case well in his remarkable book, "How Nature Cures," in saying:—

"There are, besides mechanical injuries, but two sources of disease in the world, viz., poisons or impurities taken into the system from without, and effete or waste matters retained. In either case the result is *obstruction*. What is this mysterious thing, disease? Simply the effort to remove obstructing material from the organic domain and to repair damages. Disease is a process of purification. It is a vital struggle to overcome obstruction and keep the channels of the circulation free. Should this remedial effort be repressed by bleeding, or suppressed with drugs, intensified with stimulants and tonics, subdued with narcotics, aggravated with alteratives, complicated and misdirected, changed subverted and perverted with drugs and poisons generally?"

B. writes:—"That she is so much impressed by the arguments in favour of Food Reform that she thinks of bringing her children up on those lines, though in view of the difficulties of entertaining and being entertained she is not prepared to make the change herself."

I must candidly say that I think it impossible and unreasonable to expect children who have been accustomed (as B. says) to two helpings of meat at dinner to be satisfied with what must be felt by them to be a restricted meal when they see their mother eating and drinking things which they

naturally will think must be wholesome if she does not avoid them. When children are brought up on Food Reform lines there is little or no prospect of success or hearty acquiescence unless the mother is living in the same way herself. Yet it is a thing so easy to interest intelligent children in, for there are so many points of view from which it can be treated. I know one case where a beauty-loving child abjured meat at his own request, simply because, as he said, "Meat food is so ugly from beginning to end." At best he could give no other reason, and he carried his point in the teeth of much opposition and ridicule, which was gradually converted into sympathy and interest. Could not B. for her children's sake make the effort?

Mrs. K. desires to know if it is necessary to take a supply of one's own foods when going on a long voyage.

I cannot answer for all steamship lines, but I believe it must be wholly unnecessary. I lately made the voyage to India and found all I needed in abundance. It is true my tastes are very simple, but when one has abundance of biscuits, cheese, fruit, vegetables, milk puddings, and eggs, I do not think anyone need starve. I asked for vegetable curry—knowing that the lascars on board ate it three times a day and afterwards this was constantly provided and was excellent. This is always a good hint for India. I wonder why one can never get rice in England boiled so that every grain is distinct and it falls on the plate like snow—thoroughly done and steaming hot. The way to do when voyaging is to invite the purser's sympathy. He is omnipotent in all these matters, and though I have questioned many friends, I have never heard of the smallest difficulty. Dried fruit, such as dates, is provided too—and large dishes of nuts.

What with a sea appetite and the invigorating heat and sunshine the difficulty was not that of eating too little but too much.

I should like to supplement this with a suggestion for travellers made to me by Mr. Beard. He said "When travelling anywhere in Europe do not necessarily advertise yourself at the hotels as a vegetarian, for they may think you likely to be a troublesome guest. Simply ask for 'Maigre' fare. They understand this request perfectly, and you will get simple wholesome fare, which they are quite accustomed to preparing." This is a good tip.

L.V. writes: "Do you and your fellow-workers never lose heart when you see the mighty mass of prejudice and rooted folly which has to be conquered? It seems to me unconquerable."

I think we never lose heart—at least I can answer for myself. There are some inward reasons for this that only commend themselves personally, but there are others which appeal to all. It is true the outlook may sometimes seem cloudy—but Science is with us, Religion (in the deepest sense of that misused word) is with us. And the world-tendency is with us also. As Emerson says: "We see now events which seem to retard or retrograde

the civility of ages, but the world-spirit is a good swimmer and storms and waves cannot drown him." These are our allies. Against us we have prejudice, habit and stupidity. Strong forces I own. Schiller has said that against the last the gods themselves fight in vain. But even stupidity can have knowledge forced upon it by painful physical experiences, and that will happen more and more frequently now whips and goads succeed where moral suasion failed. As to habit—I own that, too, is powerful, but nations do change their habits under the stress of necessity or the thrust of a great idea. A little leaven can leaven even that lump.

And truth is the mortal foe and the invincible conqueror of prejudice. And as Bryant said: "Truth gets well if she is run over by a locomotive, while error dies of lockjaw if she scratches her finger." No, we have great allies. We have only to labour and to wait.

But labour is not always easy, and hands and hearts and purses are sorely needed. Propaganda cannot go on without the sinews of war. Who will help? Who will exercise the self-denial which unlocks the purse as well as the heart? The Order of the Golden Age is pleading for the means to continue an invaluable crusade. It is worth helping.

Spiritual Evolution.

From age to age human society has been dominated, in the evolution of its life history, by communities of thought and purpose which have been called "world forces." Since the mere savage struggle for existence settled into organized social channels, militarism, theocracy, utilitarianism, luxury and vice, have in turn successfully ruled in the annals of nations. Benefits and evils have undoubtedly been derived from each.

During the centuries a new force has gradually come into power. It had been heard faintly for ages. Sometimes it has been called Mercy, sometimes Humanity, sometimes Benevolence, but always the sentiment has responded to the name of Love.

It has built hospitals where compassion has soothed the fevered brow of the sick; it has erected asylums where the orphan has found a refuge and shelter. It found man ravalling the beasts of the forest in ferocity, and has led him from the darkness into the sunlight. It has made his heart fit to become the temple of the living God.

Practical altruism has become one of the great forces of the world and one of the most potent in beneficial results. The Anti-Cruelty Movement is only one of the component parts of this great moral awakening which is leading men forward to a greater destiny and a nobler realization of the possibilities of his better nature. It is conducted neither for profit nor for charity. Its chief object is to change opinion—public opinion. It seeks to hasten the march of mankind, now for so many centuries on its long and weary way, from barbarism to civilization, from savagery to gentleness.

W. O. Stillman.

New Vegetarian Recipes.

Vegetable Stock.

The best stock for vegetarian soups is made from haricot beans. Take a pound of these, pick and wash well, and soak for 10 or 12 hours in cold water. Put them in a saucepan with the water in which they were soaked, add a few of the coarser stalks of celery, 1 or 2 chopped Spanish onions, a blade of mace, and a few white pepper-corns. If celery is not in season, use celery salt. Bring to a boil, skim, and cook gently for at least 2 hours. Then strain, and use as required.

Mock Beef-Tea.

Stew brown haricot beans, as described above, until the liquor is quite thick. Then serve with pepper, celery salt and fingers of toast. This tastes exactly like beef-tea, is very much more nutritious, and is free from poisonous waste products.

Fillets of Mock Sole.

Bring to a boil half-a-pint of milk, and stir in 2 ozs. of ground rice. Add 1 oz. of butter, a teaspoonful of grated onion, and a pinch of mace; also 3 large tablespoonsful of potato which has been put through a fine sieve. Mix, and let all simmer slowly in the saucepan for 15 minutes. The mixture should be fairly stiff. When removed from the fire, add 1 egg and 1 yolk well beaten. Mix thoroughly, and turn out on a flat dish not quite half-an-inch thick, and allow it to get quite cold. Then divide into fillet-shaped pieces, brush over with the beaten white of egg, toss in fine bread crumbs, and fry crisp in smoking-hot nut-fat. Drain, and serve very hot, with Hollandaise sauce, and garnish with slices of lemon.

Savoury Lentil Roll.

Take 2 teacupful of boiled German lentils, put in a basin, and add a cupful of fine bread crumbs, and about half as much mashed potatoes. Add any seasoning—ketchup, Worcester sauce—and a spoonful of melted butter. Mix well with a fork and bind with 1 or 2 beaten eggs, reserving a little for brushing over. Shape into a roll, and press together as firmly as possible. Brush over with the remainder of the eggs, put into a buttered tin, and bake for half-an-hour. Garnish with beetroot or tomatoes.

Savoury Sausages.

Make of the same ingredients as the Savoury Roll. Pound well in a basin, season rather highly, add a few chopped mushrooms, and a little butter. Leave to get quite cold. Then form into sausages, with well-floured hands brush over with beaten egg, and fry or bake till crisp and brown. They may need a little basting if they are baked.

Walnut Pie

(A Tasty Dish.)

Put 4 ozs. of shelled walnuts through a mincer. Put a layer of boiled rice at the bottom of a buttered baking dish. Spread half the minced nuts evenly on top of the rice, then a layer of tomatoes, seasoned with onion, pepper and salt, mace, and ketchup, then another layer of rice, more nuts, etc., till the dish is nearly full. Cover thickly with bread crumbs, pour melted butter over, and bake a nice brown. Serve with tomato sauce.

Announcements.

The only Official Address of The Order of the Golden Age, and of this Journal is 153, and 155, Brompton Road, London, S.W. Telegrams: Redemptive, London. Telephone: 1341 Kensington.

All general correspondence should be addressed to 'The Secretary' (not to individuals).

The Hon. Secretary would be glad if all who send Postal Orders or Cheques to the Offices of the Order, would make the same payable to The Order of the Golden Age and cross them "Harrod's, Ltd. a/c Payee only."

During the forthcoming Quarter the following Lectures will be given at our Headquarters:—

- April 2nd, at 3.30 p.m., Dr. Hector Munro, "The Physician in Relation to the State."
- April 9th, at 3.30 p.m., Dr. Josiah Oldfield, M.A., D.C.L., "Diet and the Alimentary Canal."
- April 23rd, at 3.30 p.m., Dr. Dudley D'Auvergne Wright, F.R.C.S., "The Heart, the Head, and the Hand in Daily Life."
- May 7th, at 3.30 p.m., Dr. Josiah Oldfield, "Diet and Rheumatism."
- May 14th, at 3.30 p.m., Dr. Josiah Oldfield, "Diet and Appendicitis."
- May 28th, at 3.30 p.m., Dr. Josiah Oldfield, "Diet and Dyspepsia."

The President and Council of the Order of the Golden Age invite the sympathetic and active co-operation of all philanthropic and humane persons in connection with their endeavour to humanize Christendom, and to lessen the sum of Pain, Disease and Suffering in the world. The fullest inquiries concerning their plans, methods and projects will be gladly answered.

Members' Badges can be supplied upon application to the Secretary—but only to Members of the Order.

Bound Volumes of *The Herald* for 1910-11 (together) can now be supplied. Price 4/- . Our Friends are invited to procure copies for their Library tables, and for presentation to Public Reading Rooms, Institutions, &c.

Volumes for 1908-9 (the copies for the two years bound together) containing well executed photographs of our International Offices are still obtainable. Price 4/- post free. Also Volumes for the years 1906-7 (bound together and containing a photograph of the Editor). Price 4/- . The Volumes for 1900, 1901, 1902, and 1904-5 are all sold. A few volumes for 1898, 1899 and 1903 can still be obtained. Price 3/- post free.

Publications of the O.G.A. can be obtained locally in India from Professor Keshavlal L. Oza, Junagadh, Kathiawar.

This Journal is regularly supplied (gratuitously) to Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges, Hotels, etc.

Publications Received.

"The Tea Habit in Relation to Cancer." By Douglas Macmillan (S.P.R.), Cancer, 15, Ranelagh Road, London, S.W. One Penny.

"The Right Diet for Children." Edgar J. Saxon. (C. W. Daniel, Ltd., 3, Amen Corner, E.C. 1/- net).

"Speaking Across the Border-line." By F. Heslop. (Charles Taylor, Warwick Lane, London, E.C. 2/6).

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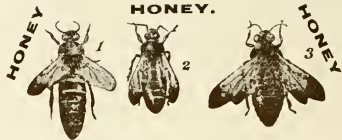
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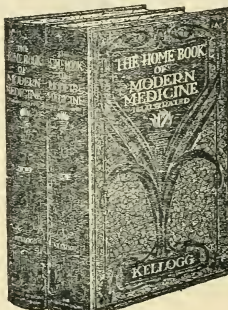
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Dr. Dudley D'Auvergne Wright, F.R.C.S.
Subject: "The Natural Life."
Miss Kate Emil Hehnke. Subject: "Rational
Physical Culture." Chairmen: Mr. Roy
Horniman.
Dr. A. Herbert Hart. Subject: "The Simple
Life Dietary." Chairman: Lt.-Col.
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